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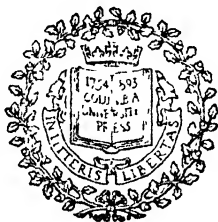
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THE WORKS OF JOHN MILTON

THE WORKS OF JOHN MILTON



VOLUME III

PART I

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OF REFORMATION IN ENGLAND

Of Reformation in England,

And the CAUSES that hitherto have hindred it.

Sir,

AMIDST those deepe and retired thoughts, which with every man Christianly instructed, ought to be most frequent, of *God*, and of his miraculous *ways*, and *works*, amongst men, and of our *Religion* and *Worship*, to be
5 perform'd to him; after the story of our Saviour *Christ*, suffering to the lowest bent of weaknesse, in the *Flesh*, and presently triumphing to the highest pitch of *glory*, in the *Spirit*, which drew up his body also, till we in both be united to him in the Revelation of his Kingdome: I do not know of any thing
10 more worthy to take up the whole passion of pitty, on the one side, and joy on the other: then to consider first, the foule and sudden corruption, and then after many a tedious age, the long-deferr'd, but much more wonderfull and happy reformation of the *Church* in these latter dayes. Sad it is to
15 thinke how that Doctrine of the *Gospel*, planted by teachers Divinely inspir'd, and by them winnow'd, and sifted, from the chaffe of overdated Ceremonies, and refin'd to such a Spirituall height, and temper of purity, and knowledge of the Creator, that the body, with all the circumstances of time and
20 place, were purifi'd by the affections of the regenerat Soule, and nothing left impure, but sinne; *Faith* needing not the weak, and fallible office of the Senses, to be either the Ushers,

or Interpreters, of heavenly Mysteries, save where our Lord himselfe in his Sacraments ordain'd; that such a Doctrine should through the grossnesse, and blindnesse, of her Professors, and the fraud of deceivable traditions, drag so downwards, as to backslide one way into the Jewish beggery, of old cast rudiments, and stumble forward another way into the new-vomited Paganisme of sensuall Idolatry, attributing purity, or impurity, to things indifferent, that they might bring the inward acts of the *Spirit* to the outward, and customary ey-Service of the body, as if they could make *God* earthly, and fleshly, because they could not make themselves heavenly, and Spirituall: they began to draw downe all the Divine intercoures, betwixt *God*, and the Soule, yea, the very shape of *God* himselfe, into an exterior, and bodily forme, urgently pretending a necessity, and obligation of joyning the body in a formall reverence, and *Worship* circumscrib'd, they hallow'd it, they fum'd it, they sprincl'd it, they be deck't it, not in robes of pure innocency, but of pure Linnen, with other deformed, and fantastick dresses in Palls, and
20 Miters, gold, and guegaw's fetcht from *Arons* old wardrope, or the *Flamins vestry*: then was the *Priest* set to *con his motions*, and his *Postures* his *Liturgies*, and his *Lurries*, till the Soule by this meanes of over-bodilying her selfe, given up justly to fleshly delights, bated her wing apace downeward:
25 and finding the ease she had from her visible, and sensuous colleague the body in performance of *Religious* duties, her pincons now broken, and flagging, shifted off from her selfe, the labour of high soaring any more, forgot her heavenly flight,

and left the dull, and droyling carcas to plod on in the old rode, and drudging Trade of outward conformity. And here out of question from her pervers conceiting of *God*, and holy things, she had faln to beleewe no *God* at all, had not custome
5 and the worme of conscience nipt her incredulity hence to all the duty's of evangelicall grace instead of the adoptive and cheerefull boldnesse which our new alliance with *God* requires, came Servile, and thral-like feare: for in very deed, the superstitious man by his good will is an Atheist; but being
10 scarr'd from thence by the pangs, and gripes of a boyling conscience, all in a pudder shuffles up to himselfe such a *God*, and such a *worship* as is most agreeable to remedy his feare, which feare of his, as also is his hope, fixt onely upon the *Flesh*, renders likewise the whole faculty of his apprehension,
15 carnall, and all the inward acts of *worship* issuing from the native strength of the SOULE, run out lavishly to the upper skin, and there harden into a crust of Formallitie. Hence men came to scan the *Scriptures*, by the Letter, and in the Covenant of our Redemption, magnifi'd the external signs more
20 then the quickning power of the *Spirit*, and yet looking on them through their own guiltinesse with a Servile feare, and finding as little comfort, or rather terror from them againe, they knew not how to hide their Slavish approach to *Gods* behests by them not understood, nor worthily receav'd, but
25 by cloaking their Servile crouching to all *Religious* Presentments, somtimes lawfull, sometimes Idolatrous, under the name of *humility*, and terming the Py-bald frippery, and ostentation of Ceremony's, decency.

Then was Baptisme chang'd into a kind of exorcism, and water Sanctifi'd by *Christs* institute, thought little enough to wash off the originall Spot without the Scratch, or crosse impression of a Priests fore-finger: and that feast of free grace, and adoption to which *Christ* invited his Disciples to sit as Brethren, and coheires of the happy Covenant, which at that Table was to be Seal'd to them, even that Feast of love and heavenly-admitted fellowship, the Scale of filiall grace became the Subject of horror, and glouting adoration, pageanted about, like a dreadfull Idol: which sometimes deceve's well-meaning men, and beguiles them of their reward, by their voluntary humility, which indeed, is fleshly pride, preferring a foolish Sacrifice, and the rudiments of the world, as Saint *Paul* to the *Colossians* explaineth, before a savory obedience to *Christs* example. Such was *Peters* unseasonable Humilitie, as then his Knowledge was small, when *Christ* came to wash his feet; who at an impertinent time would needs straine courtesy with his Master, and falling troublesomly upon the lowly, alwise, and unexaminable intention of *Christ* in what he went with resolution to doe, so provok't by his interruption the meeke *Lord*, that he threat'nd to exclude him from his heavenly Portion, unlesse he could be content to be lesse arrogant, and stiff neckt in his humility.

But to dwell no longer in characterizing the *Depravities* of the *Church*, and how they sprung, and how they tooke increase; when I recall to mind at last, after so many darke Ages, wherein the huge overshadowing traine of *Error* had almost swept all the Starres out of the Firmament of the *Church*;

how the bright and blissfull *Reformation* (by Divine Power) strook through the black and settled Night of *Ignorance* and *Antichristian Tyranny*, me thinks a soveraigne and reviving joy must needs rush into the bosome of him that reads or
5 heares; and the sweet Odour of the returning *Gospell* imbath his Soule with the fragrancy of Heaven. Then was the Sacred BIBLE sought out of the dusty corners where prophane Fals-hood and Neglect had throwne it, the *Schooles* opened, *Di-*
10 *vine* and *Humane Learning* rak't out of the *embers* of *forgot-*
ten Tongues, the *Princes* and *Cities* trooping apace to the new erected Banner of *Salvation*; the *Martyrs*, with the unresist-able *might* of *Weaknesse*, shaking the *Powers* of *Darknesse*, and scorning the *fiery rage* of the old *red Dragon*.

The pleasing pursuit of these thoughts hath oft-times led
15 mee into a serious question and debatement with my selfe, how it should come to passe that *England* (having had this *grace* and *honour* from GOD to bee the first that should set up a Standard for the recovery of *lost Truth*, and blow the first *Evangelick Trumpet* to the *Nations*, holding up, as from
20 a Hill, the new Lampe of *saving light* to all Christendome) should now be last, and most unsettl'd in the enjoyment of that *Peace*, whereof she taught the way to others; although indeed our *Wicklefs* preaching, at which all the succeeding *Reformers* more effectually lighted their *Tapers*, was to his
25 Countrey-men but a short blaze soone dampt and stiff'd by the *Pope*, and *Prelates* for sixe or seven Kings Reignes; yet me thinkes the *Precedencie* which GOD gave this *Iland*, to be the first *Restorer* of *buried Truth*, should have beene fol-

lowed with more happy successe, and sooner attain'd Perfection; in which, as yet we are amongst the last: for, albeit in *purity of Doctrine* we agree with our Brethren; yet in Discipline, which is the *execution and applying of Doctrine* home, and laying the *salve* to the very *Orifice* of the *wound*; yea
5 tenting and searching to the *Core*, without which *Pulpit Preaching* is but shooting at Rovers; in this we are no better then a *Schisme*, from all the *Reformation*, and a sore scandall to them; for while wee hold *Ordination* to belong onely to
10 *Bishops*, as our *Prelates* doe, wee must of necessity hold also their *Ministers* to be no *Ministers*, and shortly after their *Church* to be no *Church*. Not to speake of those sencelesse *Ceremonies* which wee onely retaine, as a dangerous earnest of sliding back to *Rome*, and serving meerely, either as a mist
15 to cover nakednesse where true *grace* is extinguisht; or as an Enterlude to set out the *pompe* of *Prelatisme*. Certainly it would be worth the while therefore and the paines, to enquire more particularly, what, and how many the cheife causes have been, that have still hindred our *Uniforme Consent* to the rest
20 of the *Churches* abroad, (at this time especially) when the *Kingdome* is in a good *propensity* thereto; and all Men in Prayers, in Hopes, or in Disputes, either for or against it.

Yet will I not insist on that which may seeme to be the cause on Gods part; as his judgement on our sinnes, the tryall of his
25 owne, the unmasking of Hypocrites; nor shall I stay to speake of the continuall eagernes and extreame diligence of the *Pope* and *Papists* to stop the furtherance of *Reformation*, which know they have no hold or hope of *England* their lost Dar-

ling, longer then the *goverment* of *Bishops* bolsters them out; and therefore plot all they can to uphold them, as may bee seene by the Booke of *Santa Clara* the Popish *Preist* in defence of *Bishops*, which came out piping hot much about the time
5 that one of our own *Prelats* out of an ominous feare had writ on the same *Argument*; as if they had joyn'd their forces like good Confederates to support one falling *Babel*.

But I shall cheifly indeavour to declare those Causes that hinder the forwarding of *true Discipline*, which are among
10 our selves. Orderly proceeding will divide our inquirie into our *Fore-Fathers dayes*, and into *our Times*. HENRY the 8. was the first that rent this *Kingdome* from the *Popes* Subjection totally; but his Quarrell being more about *Supremacie*, then other faultinesse in *Religion* that he regarded, it is no marvell
15 if hee stuck where he did. The next default was in the *Bishops*, who though they had renounc't the *Pope*, they still hugg'd the *Popedome*, and shar'd the Authority among themselves, by their sixe bloody Articles persecuting the *Protestants* no slacker then the *Pope* would have done. And doutles, when
20 ever the *Pope* shall fall, if his ruine bee not like the sudden down-come of a Towre, the *Bishops*, when they see him tottering, will leave him, and fall to scrambling, catch who may, hee a Patriarch-dome, and another what comes next hand; as the French Cardinall of late, and the *See* of *Canterbury* hath
25 plainly affected.

In *Edward* the 6. *Dayes*, why a compleate *Reform* was not effected, to any considerate man may appeare. First, he no sooner entred into his *Kingdome*, but into a Warre with *Scot-*

land; from whence the Protector returning with Victory had but newly put his hand to repeale the 6. *Articles*, and throw the Images out of *Churches*, but Rebellions on all sides stir'd up by obdurate Papists, and other Tumults with a plaine
5 Warre in *Norfolke*, holding tack against two of the Kings *Generals*, made them of force content themselves with what they had already done. Hereupon follow'd ambitious Contentions among the *Peeres*, which ceas'd not but with the Protector's death, who was the most zealous in this point: and
10 then *Northumberland* was hee that could doe most in *England*, who little minding *Religion*, (as his Apostacie well shew'd at his death, bent all his wit how to bring the Right of the *Crowne* into his owne Line. And for the *Bishops*, they were so far from any such worthy Attempts, as that they suf-
15 fer'd themselvs to be the common stales to countenance with their prostituted Gravities every Politick Fetch that was then on foot, as oft as the Potent *Statists* pleas'd to employ them. Never do we read that they made use of their Authority and high Place of accesse, to bring the jarring Nobility to *Chris-*
20 *tian peace*, or to withstand their disloyall Projects; but if a Toleration for *Masse* were to be beg'd of the King for his Sister MARY, lest CHARLES the Fifth should be angry; who but the grave Prelates *Cranmer* and *Ridley* must be sent to extort it from the young King? But out of the mouth of that godly
25 and Royall *Childe*, Christ himselfe return'd such an awfull repulse to those halting and time-serving *Prelates*, that after much bold importunity, they went their way not without shame and teares.

Nor was this the first time that they discover'd to bee followers of this World; for when the Protector's Brother, Lord *Sudley*, the Admirall through private malice and mal-engine was to lose his life, no man could bee found fitter then Bishop
5 *Latimer* (like another Doctor *Shaw*) to divulge in his Sermon the forged Accusations laid to his charge, thereby to defame him with the People, who else was thought would take ill the innocent mans death, unlesse the Reverend *Bishop* could warrant them there was no foule play. What could be
10 more impious then to debarre the Children of the King from their right to the Crowne? To comply with the ambitious Usurpation of a Traytor; and to make void the last Will of HENRY 8. to which the Breakers had sworne observance? Yet Bishop *Cranmer*, one of the Executors, and the other *Bishops*
15 none refusing, (lest they should resist the Duke of *Northumberland*) could find in their Consciences to set their hands to the disabbling and defeating not onely of Princesse MARY the *Papist*, but of ELIZABETH the *Protestant*, and (by the *Bishops* judgement) the Lawfull Issue of King HENRY.

20 Who then can thinke, (though these *Prelates* had sought a further *Reformation*) that the least wry face of a *Politician* would not have hush't them. But it will be said, These men were *Martyrs*: What then? Though every true Christian will be a *Martyr* when he is called to it; not presently does it
25 follow that every one suffering for Religion, is without exception. Saint *Paul* writes, that *A man may give his Body to be burnt*, (meaning for Religion) *and yet not have Charitie*:

He is not therfore above all possibility of erring, because hee burnes for some Points of Truth.

Witnes the *Arians* and *Pelagians* which were slaine by the Heathen for *Christs* sake; yet we take both these for no true
5 friends of *Christ*. If the *Martyrs* (saith *Cyprian* in his 30. Epistle) decree one thing, and the *Gospel* another, either the *Martyrs* must lose their Crowne by not observing the *Gospel* for which they are *Martyrs*; or the Majestie of the *Gospel* must be broken and lie flat, if it can be overtopt by the *novelty* of
10 any other *Decree*.

And heerewithall I invoke the *Immortall* DEITIE *Reveler* and *Judge* of Secrets, That whereever I have in this Booke plainly and roundly (though worthily and truly) laid open the faults and blemishes of *Fathers*, *Martyrs*, or Christian Em-
15 *perors*; or have otherwise inveighed against Error and Superstition with vehement Expressions: I have done it, neither out of malice, nor list to speak evill, nor any vaine-glory; but of meere necessity, to vindicate the spotlesse *Truth* from an ignominious bondage, whose native worth is now become of
20 such a low esteeme, that shee is like to finde small credit with us for what she can say, unlesse shee can bring a Ticket from *Cranmer*, *Latimer*, and *Ridley*; or prove her selfe a retainer to *Constantine*, and weare his *badge*. More tolerable it were for the *Church* of God that all these Names were utterly
25 abolisht, like the *Brazen Serpent*; then that mens fond opinion should thus idolize them, and the Heavenly *Truth* be thus captivated.

Now to proceed, whatsoever the *Bishops* were, it seemes

they themselves were unsatisfi'd in matters of *Religion*, as they then stood, by that Commission granted to 8. *Bishops*, 8. other *Divines*, 8. *Civilians*, 8. *common Lawyers*, to frame *Ecclesiasticall Constitutions*; which no wonder if it came to
5 nothing; for (as *Hayward* relates) both their Professions and their Ends were different. Lastly, we all know by Examples, that exact *Reformation* is not perfited at the first push, and those unweildy Times of *Edward 6.* may hold some Plea by this excuse: Now let any reasonable man judge whether that
10 *Kings Reigne* be a fit time from whence to patterne out the Constitution of a *Church Discipline*, much lesse that it should yeeld occasion from whence to foster and establish the continuance of Imperfection with the commendatory subscriptions of *Confessors* and *Martyrs*, to intitle and ingage a glo-
15 rious *Name* to a grosse *corruption*. It was not *Episcopacie* that wrought in them the Heavenly Fortitude of *Martyrdome*; as little is it that *Martyrdome* can make good *Episcopacie*: But it was *Episcopacie* that led the good and holy Men through the temptation of the *Enemie*, and the snare of this present
20 world to many blame-worthy and opprobrious *Actions*. And it is still *Episcopacie* that before all our eyes worsens and sluggs the most learned, and seeming religious of our *Ministers*, who no sooner advanc't to it, but like a seething pot set to coole, sensibly exhale and reake out the greatest part of that
25 zeale, and those Gifts which were formerly in them, settling in a skinny congealment of ease and sloth at the top: and if they keep their Learning by some potent sway of Nature, 'tis a rare chance; but their *devotion* most commonly comes to

that queazy temper of luke-warmnesse, that gives a Vomit to God himselfe.

But what doe wee suffer mis-shapen and enormous *Prelatisme*, as we do, thus to blanch and varnish her deformities
5 with the faire colours, as before of *Martyrdome*, so now of *Episcopacie*? They are not *Bishops*, God and all good Men know they are not, that have fill'd this Land with late confusion and violence; but a Tyrannicall crew and Corporation of Impostors, that have blinded and abus'd the World so long
10 under that Name. He that inabl'd with *gifts* from God, and the lawfull and Primitive choyce of the *Church* assembl'd in convenient number, faithfully from that time forward feeds his Parochiall *Flock*, ha's his coequall and compresbyteriall Power to ordaine *Ministers* and *Deacons* by publique *Prayer*,
15 and *Vote* of *Christs* Congregation in like sort as he himselfe was ordain'd, and is a true *Apostolick Bishop*. But when hee steps up into the Chayre of *Pontificall* Pride, and changes a moderate and exemplary House, for a mis-govern'd and haughty *Palace*, *spirituall* Dignity for carnall *Precedence*, and
20 *secular high Office* and *employment* for the *high Negotiations* of his Heavenly *Embassage*, Then he *degrades*, then hee *un-Bishops* himselfe; hee that makes him *Bishop* makes him no *Bishop*. No marvell therefore if S. *Martin* complain'd to *Sulpitius Severus* that since hee was *Bishop* he felt inwardly
25 a sensible decay of those *vertues* and *graces* that God had given him in great measure before; Although the same *Sulpitius* write that he was nothing tainted, or alter'd in his *habit*, *dyet*, or personall *demeanour* from that simple plainnesse to

which he first betook himselfe. It was not therfore that thing alone which *God* tooke displeasure at in the *Bishops* of those times, but rather an universall rottennes, and gangrene in the whole *Function*.

- 5 From hence then I passe to QU. ELIZABETH, the next *Prot-
estant* Prince, in whose Dayes why *Religion* attain'd not a
perfect reducement in the beginning of her Reigne, I suppose
the hindring Causes will be found to bee common with some
formerly alledg'd for King EDWARD 6. the greennesse of the
10 Times, the weake Estate which QU. MARY left the Realme in,
the great Places and Offices executed by *Papists*, the *Judges*,
the *Lawyers*, the *Justices* of Peace for the most part *Popish*,
the *Bishops* firme to *Rome*, from whence was to be expected
the furious flashing of Excommunications, and absolving the
15 *People* from their Obedience. Next, her private *Councillours*,
whoever they were, perswaded her (as *Camden* writes) that
the altering of *Ecclesiasticall Policie* would move sedition.
Then was the *Liturgie* given to a number of moderate *Di-
vines*, and Sir *Tho. Smith* a Statesman to bee purg'd, and
20 Physick't: And surely they were moderate *Divines* indeed,
neither hot nor cold; and *Grindall* the best of them, after-
wards *Arch-Bishop* of *Canterbury* lost favour in the Court,
and I think was discharg'd the goverment of his *See* for fa-
vouring the *Ministers*, though *Camden* seeme willing to finde
25 another Cause: therefore about her second Yeare in a *Parlia-
ment* of Men and Minds some scarce well grounded, others
belching the soure Crudities of yesterdayes *Poperie*, those
Constitutions of Edw. 6. which as you heard before, no way

satisfi'd the men that made them, are now establish't for best, and not to be mended. From that time follow'd nothing but Imprisonments, troubles, disgraces on all those that found fault with the *Decrees* of the Convocation, and strait were
5 they branded with the Name of *Puritans*. As for the Queene her selfe, shee was made beleeve that by putting downe *Bishops* her *Prerogative* would be infring'd, of which shall be spoken anon, as the course of Method brings it in. And why the *Prelats* labour'd it should be so thought, ask not them, but
10 ask their Bellies. They had found a good Tabernacle, they sate under a spreading Vine, their Lot was fallen in a faire Inheritance. And these perhaps were the cheife impeachments of a more sound rectifying the *Church* in the Queens Time.

From this Period I count to begin our Times, which, be-
15 cause they concerne us more neerely, and our owne eyes and eares can give us the ampler scope to judge, will require a more exact search; and to effect this the speedier, I shall distinguish such as I esteeme to be the hinderers of *Reformation* into 3. sorts, *Antiquitarians* (for so I had rather call them
20 then *Antiquaries*, whose labours are usefull and laudable)
2. *Libertines*, 3. *Polititians*.

To the votarists of Antiquity I shall think to have fully answer'd, if I shall be able to prove out of Antiquity, First, that if they will conform our Bishops to the purer times, they
25 must mew their feathers, and their pounces, and make but curttail'd Bishops of them; and we know they hate to be dockt and clipt, as much as to be put down outright. Secondly, that those purer times were corrupt, and their Books corrupted

soon after. Thirdly, that the best of those that then wrote, disclaim that any man should repose on them, and send all to the Scriptures.

First therefore, if those that over-affect Antiquity, will follow the square therof, their Bishops must be elected by the hands of the whole *Church*. The ancientest of the extant Fathers *Ignatius*, writing to the Philadelphians saith, *that it belongs to them as to the Church of God to choose a Bishop*. Let no man cavill, but take the Church of *God* as meaning the whole consistence of Orders and Members, as *S. Pauls* Epistles expresse, and this likewise being read over: Besides this, it is there to be mark'd, that those Philadelphians are exhorted to choose a Bishop of *Antioch*. Whence it seems by the way that there was not that wary limitation of Dioces in those times, which is confirm'd even by a fast friend of Episcopacie, *Camden*, who cannot but love Bishops, as well as old coins, and his much lamented Monasteries for antiquities sake. He writes in his description of *Scotland*, *that over all the world Bishops had no certaine Dioces, till Pope Dionysius about the*
yeare 268. did cut them out, and that the Bishops of Scotland executed their function in what place soever they came indifferently, and without distinction till King Malcolm the third, about the yeare 1070. whence may be guest what their function was: was it to goe about circl'd with a band of rooking Officials, with cloke bagges full of Citations, and Processes to be serv'd by a corporalty of griffonlike Promooters, and Apparitors? Did he goe about to pitch down his Court, as an Empirick does his banck, to inveigle in all the mony of the

Country? no certainly it would not have bin permitted him to exercise any such function indifferently wherever he came. And verily some such matter it was as want of a fat Dioces that kept our Britain Bishops so poore in the Primitive times, 5 that being call'd to the Councell of *Ariminum* in the yeare 359. they had not wherewithall to defray the charges of their journey, but were fed, and lodg'd upon the Emperors cost, which must needs be no accidentall, but usuall poverty in them, for the author *Sulp. Severus* in his 2 Booke of Church 10 History praises them, and avouches it praise-worthy in a Bishop, to be so poore as to have nothing of his own. But to return to the ancient election of Bishops that it could not lawfully be without the consent of the people is so expresse in *Cyprian*, and so often to be met with, that to cite each place at 15 large, were to translate a good part of the volume, therefore touching the chief passages, I referre the rest to whom so list peruse the Author himselfe: in the 24. *Epist. If a Bishop saith he, be once made and allow'd by the testimony and judgement of his colleagues, and the people, no other can be* 20 *made.* In the 55. *When a Bishop is made by the suffrage of all the people in peace.* In the 68. marke but what he saies, *The people chiefly hath power, either of choosing worthy ones, or refusing unworthy:* this he there proves by authorities out of the old and new Testament, and with solid reasons, these 25 were his antiquities.

This voyce of the people to be had ever in Episcopall elections was so well known, before *Cyprians* time, even to those that were without the Church, that the Emperor *Alexander*

Severus desir'd to have his governours of Provinces chosen in the same manner, as *Lampridius* can tell: So little thought it he offensive to Monarchy; and if single authorities perswade not, hearken what the whole generall Council of *Nicæa* the
5 first and famousest of all the rest determines, writing a Synodal *Epist.* to the African Churches, to warn them of Arianisme, it exhorts them to choose orthodox Bishops in the place of the dead so they be worthy, and the people choose them, whereby they seem to make the peoples assent so neces-
10 sary; that merit without their free choyce were not sufficient to make a Bishop. What would ye say now grave Fathers if you should wake and see unworthy Bishops, or rather no Bishops, but Egyptian task-masters of Ceremonies thrust purposely upon the groaning Church to the affliction, and vex-
15 ation of *Gods* people? It was not of old that a Conspiracie of Bishops could frustrate and fob off the right of the people, for we may read how *S. Martin* soon after *Constantine* was made Bishop of *Turon* in *France* by the peoples consent from all places thereabout maugre all the opposition that the Bishops
20 could make. Thus went matters of the Church almost 400. yeare after *Christ*, and very probably farre lower, for *Nicephorus Phocas* the Greek Emperour, whose reign fell neare the 1000. year of our Lord, having done many things tyrannically, is said by *Cedrenus* to have done nothing more grie-
25 vious and displeasing to the people, then to have inacted that no Bishop should be chosen without his will; so long did this right remain to the people in the midst of other palpable corruptions: Now for Episcopall dignity, what it was, see out of

Ignatius, who in his Epistle to those of *Trallis* confesseth *that the Presbyters, are his fellow Counsellors, and fellow benchers*. And *Cyprian* in many places, as in the 6. 41. 52. Epist. speaking of *Presbyters*, calls them his *Compresbyters*, as if he deem'd himselfe no other, whenas by the same place it appeares he was a Bishop, he calls them Brethren; but that will be thought his meeknesse: yea, but the *Presbyters* and Deacons writing to him think they doe him honour enough when they phrase him no higher then Brother *Cyprian*, and deare

10 *Cyprian* in the 26. Epist. For their Authority 'tis evident not to have bin single, but depending on the counsel of the *Presbyters*, as from *Ignatius* was erewhile alledg'd; and the same *Cyprian* acknowledges as much in the 6 Epist. and addes therto that he had determin'd from his entrance into the

15 Office of Bishop to doe nothing without the consent of his people, and so in the 31. Epist, for it were tedious to course through all his writings which are so full of the like assertions, insomuch that ev'n in the womb and center of Apostacy *Rome* it selfe, there yet remains a glimps of this truth, for the Pope

20 himselfe, as a learned English writer notes well, performeth all Ecclesiasticall jurisdiction as in Consistory amongst his Cardinals, which were originally but the Parish Priests of *Rome*. Thus then did the Spirit of unity and meeknesse inspire, and animate every joynt, and sinew of the mysticall

25 body, but now the gravest, and worthiest Minister, a true Bishop of his fold shall be revil'd, and ruffl'd by an insulting, and only-Canon-wise Prelate, as if he were some slight paltry companion: and the people of *God* redeem'd, and wash'd

with *Christs* blood, and dignify'd with so many glorious titles of Saints, and sons in the Gospel, are now no better reputed then impure ethnicks, and lay dogs; stones & Pillars, and Crucifixes have now the honour, and the almes due to
5 *Christs* living members; the Table of Communion now become a Table of separation stands like an exalted platforme upon the brow of the quire, fortifi'd with bulwark, and barricado, to keep off the profane touch of the Laicks, whilst the obscene, and surfeted Priest scruples not to paw, and mam-
10 mock the sacramentall bread, as familiarly as his Tavern Bisket. And thus the people vilifi'd and rejected by them, give over the earnest study of vertue, and godlinesse as a thing of greater purity then they need, and the search of divine knowledge as a mystery too high for their capacity's, and only for
15 Churchmen to meddle with, which is that the Prelates desire, that when they have brought us back to Popish blindness we might commit to their dispose the whole managing of our salvation, for they think it was never faire world with them since that time: But he that will mould a modern Bishop into
20 a primitive, must yeeld him to be elected by the popular voyce, undiocest, unrevenu'd, unlorded, and leave him nothing but brotherly equality, matchles temperance, frequent fasting, incessant prayer, and preaching, continual watchings, and labours in his Ministry, which what a rich bootie it
25 would be, what a plump endowment to the many-benefice-gaping mouth of a Prelate, what a relish it would give to his canary-sucking, and swan-eating palat, let old Bishop *Mountain* judge for me.

How little therefore those ancient times make for moderne Bishops hath bin plainly discours'd, but let them make for them as much as they will, yet why we ought not stand to their arbitrement shall now appeare by a threefold corruption
5 which will be found upon them. 1. The best times were spreadingly infected. 2. The best men of those times foully tainted. 3. The best writings of those men dangerously adulterated. These Positions are to be made good out of those times witnessing of themselves. First, *Ignatius* in his early
10 dayes testifies to the Churches of *Asia*, that even then Heresies were sprung up, and rife every where, as *Eusebius* relates in his 3. Book, 35. chap. after the Greek number. And *Hege-*
sippus a grave Church writer of prime Antiquity affirms in the same Book of *Euseb.* c. 32. *that while the Apostles were*
15 *on earth the depravers of doctrine did but lurk, but they once gon, with open forehead they durst preach down the truth with falsities:* yea those that are reckon'd for orthodox began to make sad, and shamefull rents in the Church about the trivial celebration of Feasts, not agreeing when to keep Easter
20 day, which controversie grew so hot, that *Victor* the Bishop of *Rome* Excommunicated all the Churches of *Asia* for no other cause, and was worthily therof reprov'd by *Irenæus*. For can any sound Theologer think that these great Fathers understood what was Gospel, or what was Excommunica-
25 tion? doubtlesse that which led the good men into fraud and error was, that they attended more to the neer tradition of what they heard the Apostles somtimes did, then to what they had left written, not considering that many things which they

did, were by the Apostles themselves profest to be done only for the present, and of meer indulgence to some scrupulous converts of the Circumcision, but what they writ was of firm decree to all future ages. Look but a century lower in the 1. *cap. of Eusebius* 8. Book. What a universal tetter of impurity had invenom'd every part, order, and degree of the Church, to omit the lay herd which will be little regarded, *those that seem'd to be our Pastors*, saith he, *overturning the Law of Gods worship, burnt in contentions one towards another, and*
10 *increasing in hatred and bitterness, outrageously sought to uphold Lordship, and command as it were a tyranny.* Stay but a little, magnanimous Bishops, suppress your aspiring thoughts, for there is nothing wanting but *Constantine* to reigne, and then Tyranny her selfe shall give up all her citadels into your hands, and count ye thence forward her
15 trustiest agents. Such were these that must be call'd the ancientest, and most virgin times between *Christ* and *Constantine*. Nor was this general contagion in their actions, and not in their writings: who is ignorant of the foul errors, the ridiculous wresting of Scripture, the Heresies, the vanities thick
20 sown through the volums of *Justin Martyr*, *Clemens*, *Origen*, *Tertullian* and others of eldest time? Who would think him fit to write an Apology for Christian Faith to the Roman Senat, that would tell them how of the Angels, which he
25 must needs mean those in *Gen.* call'd the *Sons of God*, mixing with Women were begotten the Devills, as good *Justin Martyr* in his Apology told them. But more indignation would it move to any Christian that shall read *Tertullian* terming S.

Paul a novice and raw in grace, for reproving *S. Peter* at *Antioch*, worthy to be blam'd if we beleave the Epistle to the *Galatians*: perhaps from this hint the blasphemous Jesuits presum'd in *Italy* to give their judgement of *S. Paul*, as of a
 5 hot headed person, as *Sandys* in his Relations tells us.

Now besides all this, who knows not how many surreptitious works are ingraff'd into the legitimate writings of the Fathers, and of those Books that passe for authentick who knows what hath bin tamper'd withall, what hath bin raz'd
 10 out, what hath bin inserted, besides the late legerdmain of the Papists, that which *Sulpitius* writes concerning *Origens* Books gives us cause vehemently to suspect, there hath bin packing of old. In the third chap. of his 1. Dialogue, we may read what wrangling the Bishops and Monks had about the
 15 reading, or not reading of *Origen*, some objecting that he was corrupted by Hereticks, others answering that all such Books had bin so dealt with. How then shall I trust these times to lead me, that testifie so ill of leading themselvs, certainly of their defects their own witnesse may be best receiv'd, but of
 20 the rectitude, and sincerity of their life and doctrine to judge rightly, wee must judge by that which was to be their rule.

But it wil be objected that this was an unsetl'd state of the Church wanting the temporall Magistrate to suppress the licence of false Brethren, and the extravagancy of still-new
 25 opinions, a time not imitable for Church government, where the temporall and spirituall power did not close in one beleife, as under *Constantine*. I am not of opinion to thinke the Church a *Vine* in this respect, because, as they take it, she

cannot subsist without clasping about the Elme of worldly strength, and felicity, as if the heavenly City could not support it selfe without the props and buttresses of secular Authoritie. They extoll *Constantine* because he extol'd them; as our
5 homebred Monks in their Histories blanch the Kings their Benefactors, and brand those that went about to be their Correctors. If he had curb'd the growing Pride, Avarice, and Luxury of the *Clergie*, then every Page of his Story should have swel'd with his Faults, and that which *Zozimus* the
10 Heathen writes of him should have come in to boot: wee should have heard then in every Declamation how hee slew his Nephew *Commodus* a worthy man, his noble and eldest Son *Crispus*, his Wife *Fausta*, besides numbers of his Friends; then his cruell exactions, his unsoundnesse in Religion, favor-
15 ing the *Arrians* that had been condemn'd in a Counsell, of which himselfe sate as it were President, his hard measure and banishment of the faithfull and invincible *Athanasius*, his living unbaptiz'd almost to his dying day; these blurs are too apparent in his Life. But since hee must needs bee the
20 Load-starre of *Reformation* as some men clatter, it will be good to see further his knowledge of *Religion* what it was, and by that we may likewise guesse at the sincerity of his Times in those that were not Hereticall, it being likely that hee would converse with the famousest *Prelates* (for so he had
25 made them) that were to be found for learning.

Of his *Arianisme* we heard, and for the rest, a pretty scantling of his Knowledge may be taken by his deferring to be baptiz'd so many yeares, a thing not usuall, and repugnant to

the Tenor of *Scripture*, *Philip* knowing nothing that should hinder the *Eunuch* to be *baptiz'd* after *profession* of his *be-leife*. Next, by the excessive devotion, that I may not say Superstition both of him and his Mother *Helena*, to find out the
5 Crosse on which *Christ* suffer'd, that had long lien under the rubbish of old ruines, (a thing which the Disciples and Kindred of our Saviour might with more ease have done, if they had thought it a pious duty:) some of the nailes whereof hee put into his Helmet, to beare off blowes in battell, others he
10 fasten'd among the studds of his bridle, to fulfill (as he thought, or his Court *Bishops* perswaded him) the Prophesie of *Zachariah*; *And it shall be that that which is in the bridle shall be holy to the Lord*. Part of the Crosse, in which he thought such Vertue to reside, as would prove a kind of *Pal-*
15 *ladium* to save the *Citie* where ever it remain'd, he caus'd to be laid up in a Pillar of Porphyrie by his Statue. How hee or his Teachers could trifle thus with halfe an eye open upon Saint *Pauls* Principles, I know not how to imagine.

How should then the dim Taper of this Emperours age
20 that had such need of snuffing, extend any beanie to our Times wherewith wee might hope to be better lighted, then by those Luminaries that God hath set up to shine to us far neerer hand. And what *Reformation* he wrought for his owne time it will not be amisse to consider, hee appointed certaine
25 times for Fasts, and Feasts, built stately Churches, gave large Immunities to the Clergie, great Riches and Promotions to *Bishops*, gave and minister'd occasion to bring in a Deluge of Ceremonies, thereby either to draw in the Heathen by a re-

semblance of their rites, or to set a glosse upon the simplicity, and plainnesse of Christianity which to the gorgeous solemnities of *Paganisme*, and the sense of the Worlds Children seem'd but a homely and Yeomanly *Religion*, for the beauty
5 of inward Sanctity was not within their prospect.

So that in this manner the *Prelates* both then and ever since comming from a meane, and Plebeyan *Life* on a sudden to be Lords of stately Palaces, rich furniture, delicious fare, and *Princely* attendance, thought the plaine and homespun verity
10 of *Christs* Gospell unfit any longer to hold their Lordships acquaintance, unlesse the poore thred-bare Matron were put into better clothes; her chast and modest vaile surrounded with celestially beames they overlaid with wanton *tresses*, and in a flaring tire bespeckled her with all the gaudy allurements
15 of a Whore.

Thus flourish't the Church with *Constantines* wealth, and thereafter were the effects that follow'd; his Son *Constantius* prov'd a flat *Arian*, and his Nephew *Julian* an Apostate, and there his Race ended; the Church that before by insensible
20 degrees welk't and impair'd, now with large steps went downe hill decaying; at this time *Antichrist* began first to put forth his horne, and that saying was common that former times had wooden Chalices and golden *Preists*; but they golden Chalices and wooden *Preists*. Formerly (saith *Sulpitius*)
25 *Martyrdome* by glorious death was sought more greedily, then now Bishopricks by vile Ambition are hunted after (speaking of these Times) and in another place; they gape after possessions, they tend Lands and Livings, they

coure over their gold, they buy and sell: and if there be any that neither possesse nor traffique, that which is worse, they sit still, and expect guifts, and prostitute every induement of grace, every holy thing to sale. And in the end of his History
 5 thus he concludes, all things went to wrack by the *faction*, *wilfulness*, and *avarice* of the *Bishops*, and by this means *Gods people*, & every good man was had in scorn and derision; which S. *Martin* found truly to be said by his friend *Sulpitius*; for being held in admiration of all men, he had onely
 10 the *Bishops* his enemies, found God lesse favorable to him after he was *Bishop* then before, & for his last 16. yeares would come at no *Bishops* meeting. Thus you see Sir what *Constantines* doings in the Church brought forth, either in his own or in his Sons Reigne.

15 Now lest it should bee thought that something else might ayle this Author thus to hamper the Bishops of those dayes; I will bring you the opinion of three the famoussest men for wit and learning, that *Italy* at this day glories of, whereby it may be concluded for a receiv'd opinion even among men
 20 professing the Romish Faith, that *Constantine* marr'd all in the Church. *Dante* in his 19. *Canto* of *Inferno* hath thus, as I will render it you in English blank Verse.

*Ah Constantine, of how much ill was cause
 Not thy Conversion, but those rich demaines
 25 That the first wealthy Pope receiv'd of thee.*

So in his 20. *Canto* of *Paradise* hee makes the like complaint, and *Petrarch* seconds him in the same mind in his 108.

Sonnet which is wip't out by the Inquisitor in some Editions; speaking of the Roman *Antichrist* as meerely bred up by *Constantine*.

5 *Founded in chast and humble Povertie,
'Gainst them that rais'd thee dost thou lift thy horn,
Impudent whoore, where hast thou plac'd thy hope?
In thy Adulterers, or thy ill got wealth?
Another Constantine comes not in hast.*

10 *Ariosto of Ferrara* after both these in time, but equall in fame, following the scope of his Poem in a difficult knot how to restore *Orlando* his chiefe Hero to his lost senses, brings *Astolfo* the English Knight up into the moone, where *S. John*, as he feignes, met him. *Cant.* 34.

15 *And to be short, at last his guid him brings
Into a goodly valley, where he sees
A mighty masse of things strangely confus'd,
Things that on earth were lost, or were abus'd.*

And amongst these so abused things listen what hee met withall, under the Conduct of the *Evangelist*.

20 *Then past hee to a flowry Mountaine greene,
Which once smelt sweet, now stinks as odiously;
This was that gift (if you the truth will have)
That Constantine to good Sylvestro gave.*

And this was a truth well knowne in *England* before this *Poet* was borne, as our *Chaucers* Plowman shall tell you by and by upon another occasion. By all these circumstances laid together, I do not see how it can be disputed what good this
5 Emperour *Constantine* wrought to the Church, but rather whether ever any, though perhaps not wittingly, set open a dore to more mischiefe in Christendome. There is just cause therefore that when the *Prelates* cry out Let the Church be reform'd according to *Constantine*, it should sound to a judi-
10 cious eare no otherwise, then if they should say Make us rich, make us lofty, make us lawlesse, for if any under him were not so, thanks to those ancient remains of integrity, which were not yet quite worne out, and not to his Government.

Thus finally it appears that those purer Times were no
15 such as they are cry'd up, and not to be follow'd without suspicion, doubt and danger. The last point wherein the *Antiquary* is to bee dealt with at his owne weapon, is to make it manifest, that the ancientest, and best of the Fathers have disclaim'd all sufficiency in themselves that men should rely on,
20 and sent all commers to the Scriptures, as all sufficient; that this is true, will not be unduly gather'd by shewing what esteeme they had of Antiquity themselves, and what validity they thought in it to prove Doctrine, or Discipline. I must of necessitie begin from the second ranke of Fathers, because till
25 then Antiquitie could have no Plea. *Cyprian* in his 63. *Epistle*. If any, saith he, of our Auncestors either ignorantly or out of simplicity hath not observ'd that which the Lord taught us by his example (speaking of the Lords Supper) his simplicity

God may pardon of his mercy, but wee cannot be excus'd for following him, being instructed by the Lord. And have not we the same instructions, and will not this holy man with all the whole Consistorie of Saints and Martyrs that liv'd of old
5 rise up and stop our mouthes in judgement, when wee shall goe about to Father our Errors, and opinions upon their Authority? in the 73. *Epist.* hee adds, in vaine doe they oppose custome to us if they be overcome by reason; as if custome were greater then Truth, or that in spirituall things that were not
10 to be follow'd, which is revel'd for the better by the holy Ghost. In the 74. neither ought Custome to hinder that Truth should not prevaile, for Custome without Truth is but agednesse of Error.

Next *Lactantius*, he that was prefer'd to have the bringing
15 up of *Constantines* children in his second Booke of *Institutions*. Chap. 7. & 8. disputes against the vaine trust in Antiquity, as being the cheifest Argument of the Heathen against the Christians, they doe not consider, saith he, what Religion is, but they are confident it is true, because the Ancients deliver'd it, they count it a trespasse to examine it. And in the
20 eighth, not because they went before us in time, therefore in wisdom, which being given alike to all Ages, cannot be prepossest by the Ancients; wherefore seeing that to seeke the Truth is inbred to all, they bereave themselves of wisdom
25 the gift of God who without judgement follow the Ancients, and are led by others like bruit beasts. St. *Austin* writes to *Fortunatian* that he counts it lawfull in the bookes of whomsoever to reject that which hee finds otherwise then true, and

so hee would have others deale by him. He neither accounted, as it seems, those Fathers that went before, nor himselfe, nor others of his rank, for men of more then ordinary spirit, that might equally deceive, and be deceiv'd. And oftimes, setting
5 our servile humors aside, yea *God* so ordering, we may find Truth with one man, as soon as in a Counsell, as *Cyprian* agrees 71. Epist. *Many things*, saith he, *are better reveal'd to single persons*. At *Nicæa* in the first, and best reputed Counsell of all the world, there had gon out a Canon to divorce
10 married Priests, had not one old man *Paphnutius* stood up, and reason'd against it.

Now remains it to shew clearly that the Fathers referre all decision of controversie to the Scriptures, as all-sufficient to direct, to resolve, and to determine. *Ignatius* taking his last
15 leave of the Asian Churches, as he went to martyrdom exhorted them to adhere close to the written doctrine of the Apostles, necessarily written for posterity: so farre was he from unwritten traditions, as may be read in the 36. c. of *Eusebius* 3. b. In the 74. Epist. Of *Cyprian* against *Stefan*
20 Bish. of *Rome* imposing upon him a tradition, *whence*, quoth he, *is this tradition? is it fetcht from the authority of Christ in the Gospel, or of the Apostles in their Epistles: for God testifies that those things are to be done which are written:* and then thus; *what obstinacie, what presumption is this to pre-*
25 *ferre humane Tradition before divine ordinance?* And in the same Epist. *If we shall return to the head, and beginning of divine tradition* (which we all know he means the Bible) *humane error ceases, and the reason of heavenly misteries un-*

folded, whatsoever was obscure, becomes cleare. And in the
 14. Distinct. of the same Epist. directly against our modern
 fantasies of a still visible Church, he teaches, *that succession*
of truth may fail, to renew which we must have recourse to
 5 *the fountaines*, using this excellent similitude, *if a Channel,*
or Conduit pipe which brought in water plentifully before,
suddenly fail, doe we not goe to the fountaine to know the
cause, whether the Spring affords no more, or whether the
vein be stopt, or turn'd aside in the midcourse: thus ought
 10 *we to doe, keeping Gods precepts, that if in ought the truth*
shall be chang'd, we may repaire to the Gospel, and to the
Apostles, that thence may arise the reason of our doings, from
whence our order, and beginning arose. In the 75. he inveighs
 bitterly against Pope *Stefanus*, for that he could boast his Suc-
 15 cession from *Peter*, and yet foist in Traditions that were not
 Apostolicall. And in his Book of the unity of the Church he
 compares those that neglecting *Gods Word*, follow the doc-
 trines of men, to *Coreh, Dathan, and Abiram*. The very first
 page of *Athanasius* against the Gentiles, averres the Scriptures
 20 to be sufficient of themselves for the declaration of Truth; and
 that if his friend *Macarius* read other Religious writers, it was
 but *φιλοκάλως come un virtuoso*, (as the Italians say,) as a lover
 of elegance: and in his 2d Tome the 39. page, after he hath
 rekon'd up the Canonick Books, *In these only*, saith he, *is*
 25 *the doctrine of godlinesse taught, let no man adde to these, or*
take from these; and in his *Synopsis*, having again set down
 all the Writers of the old & new Testament, *these*, saith he, *be*
the anchors, and props of our Faith: besides these, millions of

other Books have bin written by great and wise men according to rule, and agreement with these, of which I will not now speak, as being of infinite number, and meer dependance on the canonical Books. *Basil* in his 2d Tome writing of true
5 Faith, tells his auditors he is bound to teach them that which he hath learn't out of the Bible: and in the same Treatise, he saith, *That seeing the Commandments of the Lord, are faithfull and sure for ever; it is a plain falling from the Faith, and a high pride either to make void any thing therin, or to intro-*
10 *duce any thing not there to be found:* and he gives the reason for *Christ saith, My Sheep heare my voyce, they will not follow another, but fly from him, because they know not his voyce.* But not to be endlesse in quotations, it may chance to be objected, that there be many opinions in the Fathers which have
15 no ground in Scripture; so much the lesse, may I say, should we follow them, for their own words shall condemn them, and acquit us, that lean not on them; otherwise these their words shall acquit them, and condemn us. But it will be reply'd, the Scriptures are difficult to be understood, and there-
20 fore require the explanation of the Fathers, 'tis true there be some Books, and especially some places in those Books that remain clouded; yet ever that which is most necessary to be known is most easie; and that which is most difficult, so farre expounds it selfe ever, as to tell us how little it imports our
25 *saving knowledge.* Hence to inferre a generall obscurity over all the text, is a meer suggestion of the Devil to disswade men from reading it, and casts an aspersion of dishonour both upon the *mercy, truth, and wisdome of God:* We count it no gentle-

nesse, or fair dealing in a man of Power amongst us, to require strict, and punctual obedience, and yet give out all his commands ambiguous and obscure, we should think he had a plot upon us, certainly such commands were no commands, but
5 snares. The very essence of Truth is plainnesse, and brightnes; the darknes and crookednesse is our own. The *wisdome* of *God* created *understanding*, fit and proportionable to Truth the object, and end of it, as the eye to the thing visible. If our *understanding* have a film of *ignorance* over it, or be blear
10 with gazing on other false glisterings, what is that to Truth? If we will but purge with sovrain eyesalve that intellectual ray which *God* hath planted in us, then we would beleieve the Scriptures protesting their own plainnes, and perspicuity, calling to them to be instructed, not only the *wise*, and *learned*,
15 but the *simple*, the *poor*, the *babes*, foretelling an extraordinary effusion of *Gods* Spirit upon every age, and sexe, attributing to all men, and requiring from them the ability of searching, trying, examining all things, and by the Spirit discerning that which is good; and as the Scriptures themselvs
20 pronounce their own plainnes, so doe the Fathers testifie of them.

I will not run into a paroxysm of citations again in this point, only instance *Athanasius* in his fore-mention'd first page; *the knowledge of Truth*, saith he, *wants no humane*
25 *lore, as being evident in it selfe, and by the preaching of Christ now opens brighter then the Sun.* If these Doctors who had scarce half the light that we enjoy, who all except 2 or 3 were ignorant of the Hebrew tongue, and many of the Greek, blun-

dring upon the dangerous, and suspectfull translations of the Apostat *Aquila*, the Heretical Theodotion; the Judaiz'd *Symmachus*; the erroneous *Origen*; if these could yet find the Bible so easie, why should we doubt, that have all the helps of
5 Learning, and faithfull industry that man in this life can look for, and the assistance of *God* as neer now to us as ever. But let the Scriptures be hard; are they more hard, more crabbed, more abstruse then the Fathers? He that cannot understand the sober, plain, and unaffected stile of the Scriptures, will be
10 ten times more puzzl'd with the knotty Africanisms, the pamper'd metafors; the intricat, and involv'd sentences of the Fathers; besides the fantastick, and declamatory flashes; the crosse-jingling periods which cannot but disturb, and come thwart a setl'd devotion worse then the din of bells, and rattles.

15 Now Sir, for the love of holy *Reformation*, what can be said more against these importunat clients of Antiquity, then she her selfe their patronesse hath said. Whether think ye would she approve still to dote upon immeasurable, innumerable, and therfore unnecessary, and unmercifull volumes,
20 choosing rather to erre with the specious name of the Fathers, or to take a sound Truth at the hand of a plain upright man that all his dayes hath bin diligently reading the holy Scriptures, and therto imploring *Gods* grace, while the admirers of Antiquity have bin beating their brains about their *Ambones*,
25 their *Diptychs*, and *Meniaia's*? Now, he that cannot tell of Stations, and Indictions; nor has wasted his pretious howrs in the endles conferring of Councils and Conclaves that demolish one another, although I know many of those that pretend

to be great Rabbies in these studies have scarce saluted them from the strings, and the titlepage, or to give 'em more, have bin but the Ferrets and Moushunts of an Index: yet what Pastor, or Minister how learned, religious, or discreet soever does
5 not now bring both his cheeks full blown with Oecumenical, and Synodical, shall be counted a lank, shallow, unsufficient man, yea a dunce, and not worthy to speak about *Reformation of Church Discipline*. But I trust they for whom *God* hath reserv'd the honour of Reforming this Church will easily per-
10 ceive their adversaries drift in thus calling for Antiquity, they feare the plain field of the Scriptures; the chase is too hot; they seek the dark, the bushie, the tangled Forrest, they would imbosk: they feel themselvs strook in the transparent streams of divine Truth, they would plunge, and tumble, and thinke
15 to ly hid in the foul weeds, and muddy waters, where no plummet can reach the bottome. But let them beat themselvs like Whales, and spend their oyl till they be dradg'd ashoar: though wherfore should the Ministers give them so much line for shifts, and delays? Wherfore should they not urge only the
20 Gospel, and hold it ever in their faces like a mirror of Diamond, till it dazle, and pierce their misty ey balls? maintaining it the honour of its absolute sufficiency, and supremacy inviolable: For if the Scripture be for *Reformation*, and Antiquity to boot, 'tis but an advantage to the dozen, 'tis no winning cast: and though Antiquity be against it, while the
25 Scriptures be for it, the Cause is as good as ought to be wisht, Antiquity it selfe sitting Judge.

But to draw to an end; the second sort of those that may be

justly number'd among the hinderers of *Reformation*, are Libertines, these suggest that the Discipline sought would be intolerable: for one Bishop now in a Dioces we should then have a Pope in every Parish. It will not be requisit to Answer
 5 these men, but only to discover them, for reason they have none, but lust, and licentiousnes, and therefore answer can have none. It is not any Discipline that they could live under, it is the corruption, and remisnes of Discipline that they seek. Episcopacy duly executed, yea the Turkish, and Jewish rigor
 10 against whoring, and drinking; the dear, and tender Discipline of a Father; the sociable, and loving reproof of a Brother; the bosome admonition of a Friend is a *Presbytery*, and a Consistory to them. 'Tis only the merry Frier in *Chaucer* can disple them.

15 *Full sweetly heard he confession*
 And pleasant was his absolution,
 He was an easie man to give pennance.

And so I leave them: and referre the political discourse of Episcopacy to a Second Book.

Of Reformation, &c.

The Second Book.

Sir,

IT is a work good, and prudent to be able to guide one man; of larger extended vertue to order wel one house; but to govern a Nation piously, and justly, which only is to say happily, is for a spirit of the greatest size, and divinest
5 mettle. And certainly of no lesse a mind, nor of lesse excellence in another way, were they who by writing layd the solid, and true foundations of this Science, which being of greatest importance to the life of man, yet there is no art that hath bin more canker'd in her principles, more soyl'd, and slubber'd
10 with aphorisming pedantry then the art of policie; and that most, where a man would thinke should least be, in Christian Common-wealths. They teach not that to govern well is to train up a Nation in true wisdom and vertue, and that which springs from thence magnanimity, (take heed of that) and
15 that which is our beginning, regeneration, and happiest end, likenes to *God*, which in one word we call *godlines*, & that this is the true flourishing of a Land, other things follow as the shadow does the substance: to teach thus were meer pulpitry to them. This is the masterpiece of a modern politician, how
20 to qualifie, and mould the sufferance and subjection of the people to the length of that foot that is to tread on their necks,

how rapine may serve it selfe with the fair, and honourable pretences of publick good, how the puny Law may be brought under the wardship, and controul of lust, and will; in which attempt if they fall short, then must a superficial colour of
5 reputation by all means direct or indirect be gotten to wash over the unsightly bruse of honor. To make men governable in this manner their precepts mainly tend to break a nationall spirit, and courage by count'nancing open riot, luxury, and ignorance, till having thus disfigur'd and made men beneath
10 men, as *Juno* in the Fable of *Iö*, they deliver up the poor transformed heifer of the Commonwealth to be stung and vext with the breese, and goad of oppression under the custody of some *Argus* with a hundred eyes of jealousie. To be plainer Sir, how to soder, how to stop a leak, how to keep up the flot-
15 ing carcas of a crazie, and diseased Monarchy, or State betwixt wind, and water, swimming still upon her own dead lees, that now is the deepe designe of a politician. Alas Sir! a Commonwealth ought to be but as one huge Christian personage, one mighty growth, and stature of an honest man, as big, and
20 compact in vertue as in body; for looke what the grounds, and causes are of single happines to one man, the same yee shall find them to a whole state, as *Aristotle* both in his ethicks, and politiks, from the principles of reason layes down; by consequence therefore, that which is good, and agreeable to mon-
25 archy, will appeare soonest to be so, by being good, and agreeable to the true wel-fare of every Christian, and that which can be justly prov'd hurtfull, and offensive to every true Christian, wilbe evinc't to be alike hurtful to monarchy: for *God* forbid,

that we should separate and distinguish the end, and good of a monarch, from the end and good of the monarchy, or of that, from Christianity. How then this third, and last sort that hinder reformation, will justify that it stands not with reason
5 of state, I much muse? For certain I am, the *Bible* is shut against them, as certaine that neither *Plato*, nor *Aristotle* is for their turnes. What they can bring us now from the Schools of *Loyola* with his Jesuites, or their *Malvezzi* that can cut *Tacitus* into slivers and steaks, we shall presently hear. They alledge
10 1. That the Church government must be conformable to the civill politie, next, that no forme of Church government is agreeable to monarchy, but that of Bishops. Must Church government that is appointed in the Gospel, and has chief respect to the soul, be conformable, and pliant to civil, that is
15 arbitrary, and chiefly conversant about the visible and external part of man? this is the very maxim that moulded the Calvs of *Bethel* and of *Dan*, this was the quintessence of *Jeroboams* policy, he made Religion conform to his politick interests, & this was the sin that watcht over the Israelites till their final
20 captivity. If this State principle come from the Prelates, as they affect to be counted statistes, let them look back to *Elutherius* Bishop of *Rome*, and see what he thought of the policy of *England*; being requir'd by *Lucius* the first Christian King of this Iland to give his counsel for the founding of Religious
25 Laws, little thought he of this sage caution, but bids him betake himselfe to the old, and new Testament, and receive direction from them how to administer both Church, and Common-wealth; that he was *Gods* Vicar, and therefore to rule by

Gods Laws, that the Edicts of *Cæsar* we may at all times disallow, but the Statutes of *God* for no reason we may reject. Now certaine if Church-government be taught in the Gospel, as the Bishops dare not deny, we may well conclude of what
5 late standing this Position is, newly calculated for the altitude of Bishop elevation, and lettice for their lips. But by what example can they shew that the form of Church Discipline must be minted, and modell'd out to secular pretences? The ancient Republick of the Jews is evident to have run through
10 all the changes of civil estate, if we survey the Story from the giving of the Law to the *Herods*, yet did one manner of Priestly government serve without inconvenience to all these temporal mutations: it serv'd the mild Aristocracy of elective Dukes, and heads of Tribes joyn'd with them; the dictatorship
15 of the Judges, the easie, or hard-handed Monarchy's, the domestick, or forrain tyrannies, Lastly the Roman Senat from without, the Jewish Senat at home with the Galilean Tetrarch, yet the Levites had some right to deal in civil affairs: but seeing the Evangelical precept forbids Churchmen to intermed-
20 dle with worldly imployments, what interweavings, or interworkings can knit the Minister, and the Magistrate in their several functions to the regard of any precise correspondency? Seeing that the Churchmans office is only to teach men the Christian Faith, to exhort all, to encourage the good, to ad-
25 monish the bad, privately the lesse offender, publickly the scandalous and stubborn; to censure, and separate from the communion of *Christs* flock, the contagious, and incorrigible, to receive with joy, and fatherly compassion the penitent, all

this must be don, and more then this is beyond any Church authority. What is all this either here, or there to the temporal regiment of Wealpublick, whether it be Popular, Princely, or Monarchical? Where doth it intrench upon the temporal governor, where does it come in his walk? where does it make inrode upon his jurisdiction? Indeed if the Ministers part be rightly discharg'd, it renders him the people more conscionable, quiet, and easie to be govern'd, if otherwise his life and doctrine will declare him. If therefore the Constitution of the Church be already set down by divine prescript, as all sides confesse, then can she not be a handmaid to wait on civil commodities, and respects: and if the nature and limits of Church Discipline be such, as are either helpfull to all political estates indifferently, or have no particular relation to any, then is there no necessity, nor indeed possibility of linking the one with the other in a speciall conformation.

Now for their second conclusion, *That no form of Church government is agreeable to Monarchy, but that of Bishops*, although it fall to pieces of it selfe by that which hath bin said: yet to give them play front, and reare, it shall be my task to prove that Episcopacy with that Authority which it challenges in *England* is not only not agreeable, but tending to the destruction of Monarchy. While the Primitive Pastors of the Church of *God* labour'd faithfully in their Ministry, tending only their Sheep, and not seeking, but avoiding all worldly matters as clogs, and indeed derogations, and debasements to their high calling, little needed the Princes, and potentates of the earth, which way soever the Gospel was spread, to study

ways how to make a coherence between the Churches polittie, and theirs: therefore when *Pilate* heard once our Saviour *Christ* professing that *his Kingdome was not of this world*, he thought the man could not stand much in *Cæsars* light, nor
5 much indammage the Roman Empire: for if the life of *Christ* be hid to this world, much more is his Scepter unoperative, but in spirituall things. And thus liv'd, for 2 or 3 ages, the Successors of the Apostles. But when through *Constantines* lavish Superstition they forsook their *first love*, and set themselves up
10 two Gods instead, *Mammon* and their Belly, then taking advantage of the spiritual power which they had on mens consciences, they began to cast a longing eye to get the body also, and bodily things into their command, upon which their carnal desires, the Spirit dayly quenching and dying in them,
15 they knew no way to keep themselves up from falling to nothing, but by bolstering, and supporting their inward rottenes by a carnal, and outward strength. For a while they rather privily sought opportunity, then hastily disclos'd their project, but when *Constantine* was dead, and 3 or 4 Emper-
20 ors more, their drift became notorious, and offensive to the whole world: for while *Theodosius* the younger reign'd, thus writes *Socrates* the Historian in his 7th Book, 11. chap. now began an ill name to stick upon the Bishops of *Rome*, and *Alexandria*, who beyond their Priestly bounds now long agoe
25 had step into principality; and this was scarce 80. years since their raising from the meanest worldly condition. Of courtesie now let any man tell me, if they draw to themselves a *temporall strength* and *power* out of *Cæsars* Dominion, is not

Cæsars Empire thereby diminisht? but this was a stolne bit, hitherto hee was but a Caterpillar secretly gnawing at *Monarchy*, the next time you shall see him a Woolfe, a Lyon, lifting his paw against his raiser, as *Petrarch* exprest it, and finally
5 an open enemy, and subverter of the Greeke Empire. *Philippicus* and *Leo*, with divers other Emperours after them, not without the advice of their *Patriarchs*, and at length of a whole Easterne Counsell of 3. hundred thirty eight *Bishops*, threw the Images out of *Churches* as being decreed idolatrous.

10 Upon this goodly occasion the *Bishop* of *Rome* not only seizes the City, and all the Territory about into his owne hands, and makes himselfe Lord thereof, which till then was govern'd by a Greeke Magistrate, but absolves all *Italy* of their Tribute, and obedience due to the Emperour, because
15 hee obey'd Gods Commandement in abolishing Idolatry.

Mark Sir here how the Pope came by *S. Peters* Patrymony, as he feigns it, not the donation of *Constantine*, but idolatry and rebellion got it him. Yee need but read *Sigonius* one of his owne Sect to know the Story at large. And now to shroud
20 himselfe against a storme from the Greek Continent, and provide a Champion to beare him out in these practises, hee takes upon him by Papall sentence to unthrone *Chilpericus* the rightfull K. of *France*, and gives the Kingdome to *Pepin* for no other cause but that hee seem'd to him the more active
25 man. If he were a freind herein to *Monarchy* I know not, but to the *Monarch* I need not aske what he was.

Having thus made *Pepin* his fast freind, he cals him into *Italy* against *Aistulphus* the *Lombard*, that warr'd upon him

for his late Usurpation of *Rome* as belonging to *Ravenna* which he had newly won. *Pepin*, not unobedient to the Popes call, passing into *Italy*, frees him out of danger, and wins for him the whole exarchat of *Ravenna*, which though it had
5 beene almost immediately before, the hereditary possession of that *Monarchy* which was his cheife Patron, and Benefactor, yet he takes, and keepes it to himselfe as lawfull prize, and given to St. *Peter*. What a dangerous fallacie is this, when a spirituall man may snatch to himselfe any temporall Dignity,
10 or Dominion under pretence of receiving it for the Churches use; thus he claimes *Naples*, *Sicily*, *England*, and what not? To bee short, under shew of his zeale against the errors of the Greeke Church, hee never ceast baiting, and goring the Successors of his best Lord *Constantine* what by his barking
15 curses, and Excommunications, what by his hindering the Westernne Princes from ayding them against the Sarazens, and Turkes, unlesse when they humour'd him; so that it may be truly affirm'd, he was the subversion, and fall of that *Monarchy*, which was the hoisting of him; this, besides *Petrarch*,
20 whom I have cited, our *Chaucer* also hath observ'd, and gives from hence a caution to *England* to beware of her *Bishops* in time, for that their ends, and aymes are no more freindly to *Monarchy* then the Popes.

Thus hee brings in the Plow-man speaking, 2. *Part*.
25 *Stanz.* 28.

*The Emperour Yafe the Pope sometime
So high Lordship him about*

That at last the silly Kime,
 The proud Pope put him out,
 So of this Realme is no doubt,
 But Lords beware, and them defend,
 5 For now these folks be wonders stout
 The King and Lords now this amend.

And in the next *Stanza* which begins the third part of the tale he argues that they ought not to bee Lords.

10 Moses Law forbode it tho
 That Preists should no Lordships welde
 Christs Gospell biddeth also,
 That they should no Lordships held
 Ne Christs Apostles were never so bold
 No such Lordships to hem embrace
 15 But smeren her Sheep, and keep her Fold.

And so forward. Whether the Bishops of *England* have deserv'd thus to bee fear'd by men so wise as our *Chaucer* is esteem'd, and how agreeable to our *Monarchy*, and *Monarchs* their demeanour ha's been, he that is but meanly read
 20 in our *Chronicles* needs not be instructed. Have they not been as the *Canaanites*, and *Philistims* to this Kingdom? what Treasons, what revolts to the Pope, what Rebellions, and those the basest, and most pretenselesse have they not been chiefe in? What could *Monarchy* think when *Becket* durst
 25 challenge the custody of *Rotchester-Castle*, and the Tower of

London, as appertaining to his Signory? To omit his other insolencies and affronts to Regall Majestie, till the Lashes inflicted on the anointed body of the King washt off the holy *Uction* with his *blood* drawn by the polluted hands of *Bishops, Abbots, and Monks*.

What good upholders of Royalty were the *Bishops*, when by their rebellious opposition against King *John, Normandy* was lost, he himselfe depos'd, and this Kingdom made over to the *Pope*? When the *Bishop* of *Winchester* durst tell the
 10 Nobles, the Pillars of the Realme, that there were no Peeres in *England*, as in *France*, but that the King might doe what hee pleas'd. What could Tyranny say more? it would bee petty now if I should insist upon the rendring up of *Tournay* by *Woolseyes* Treason, the Excommunications, Cursings, and
 15 Interdicts upon the whole Land. For haply I shall be cut off short by a reply, that these were the faults of the men, and their Popish errors, not of *Episcopacie*, that hath now renounc't the Pope, and is a Protestant. Yes sure; as wise and famous men have suspected, and fear'd the Protestant *Epis-*
 20 *copacie* in *England*, as those that have fear'd the Papall.

You know Sir what was the judgement of *Padre Paolo* the great Venetian Antagonist of the *Pope*, for it is extant in the hands of many men, whereby he declares his feare, that when the Hierarchy of *England* shall light into the hands of busie
 25 and audacious men, or shall meet with Princes tractable to the Prelacy, then much mischief is like to ensue. And can it bee neerer hand, then when *Bishops* shall openly affirme that, No *Bishop*, no *King*? a trimme Paradox, and that yee may

know where they have beene a begging for it, I will fetch you the Twin-brother to it out of the Jesuites Cell; they feeling the Axe of Gods reformation hewing at the old and hollow trunk of Papacie, and finding the Spaniard their surest friend, and
5 safest refuge, to sooth him up in his dreame of a fift Monarchy, and withall to uphold the decrepit Papalty have invented this super-politick Aphorisme, as one termes it, One Pope, and one King.

Surely there is not any Prince in *Christendome*, who hearing this rare Sophistry can choose but smile, and if we be not
10 blind at home we may as well perceiue that this worthy Motto, No *Bishop*, no *King* is of the same batch, and infanted out of the same feares, a meere ague-cake coagulated of a certaine Fever they have, presaging their time to be but short: and now
15 like those that are sinking, they catch round at that which is likeliest to hold them up. And would perswade Regall Power, that if they diue, he must after. But what greater debasement can there be to Royall Dignity, whose trowning, and stedfast heighth rests upon the unmovable foundations of Justice, and
20 Heroick vertue, then to chaine it in a dependance of subsisting, or ruining to the painted Battlements, and gaudy rottennesse of Prelatry, which want but one puffe of the Kings to blow them down like a past-bord House built of *Court-Cards*. Sir the little adoe, which me thinks I find in untacking these
25 pleasant Sophismes, puts mee into the mood to tell you a tale ere I proceed further; and *Menenius Agrippa* speed us.

Upon a time the Body summon'd all the Members to meet *A Tale*.
in the Guild for the common good (as *Æsops* Chronicles averre

many stranger Accidents) the head by right takes the first seat, and next to it a huge and monstrous Wen little lesse then the Head it selfe, growing to it by a narrower excrescency. The members amaz'd began to aske one another what hee was
5 that took place next their cheif; none could resolve. Whereat the Wen, though unweildy, with much adoe gets up and bespeaks the Assembly to this purpose. That as in place he was second to the head, so by due of merit; that he was to it an ornament, and strength, and of speciall neere relation, and
10 that if the head should faile, none were fitter then himselfe to step into his place; therefore hee thought it for the honour of the Body, that such dignities and rich indowments should be decreed him, as did adorne, and set out the noblest Members. To this was answer'd, that it should bee consulted. Then was
15 a wise and learned Philosopher sent for, that knew all the Charters, Lawes, and Tenures of the Body. On him it is impos'd by all, as cheife Committee to examine, and discusse the claime and Petition of right put in by the Wen; who soone perceiving the matter, and wondring at the boldnesse of such a
20 swolne Tumor, Wilt thou (quoth he) that art but a bottle of vitious and harden'd excrements, contend with the lawfull and free-borne members, whose certaine number is set by ancient, and unrepealable Statute? head thou art none, though thou receive this huge substance from it, what office bearest
25 thou? What good canst thou shew by thee done to the Common-weale? the Wen not easily dash't replies, that his Office was his glory, for so oft as the soule would retire out of the head from over the steaming vapours of the lower parts to

Divine Contemplation, with him shee found the purest, and quietest retreat, as being most remote from soile, and disturbance. Lourdan, quoth the Philosopher, thy folly is as great as thy filth; know that all the faculties of the Soule are confin'd
5 of old to their severall vessels, and *ventricles*, from which they cannot part without dissolution of the whole Body; and that thou containst no good thing in thee, but a heape of hard, and loathsome uncleannes, and art to the head a foul disfigurment and burden, when I have cut thee off, and open'd thee, as by
10 the help of these implements I will doe, all men shall see.

But to return, whence was digress't, seeing that the throne of a King, as the wise K. *Salomon* often remembers us, *is established in Justice*, which is the universall *Justice* that *Aristotle* so much praises, containing in it all other *vertues*, it may assure us that the fall of Prelacy, whose actions are so farre distant from *Justice*, cannot shake the least fringe that borders the royal canopy: but that their standing doth continually oppose, and lay battery to regal safety, shall by that which follows easily appear. Amongst many secondary, and accessory
20 causes that support Monarchy, these are not of least reckning, though common to all other States: the love of the Subjects, the multitude, and valor of the people, and store of treasure. In all these things hath the Kingdome bin of late sore weak'nd, and chiefly by the Prelates. First let any man consider, that if
25 any Prince shall suffer under him a commission of authority to be exerciz'd, till all the Land grone, and cry out, as against a whippe of Scorpions, whether this be not likely to lessen, and keel the affections of the Subject. Next what numbers of faith-

full, and freeborn Englishmen, and good Christians have bin constrain'd to forsake their dearest home, their friends, and kindred, whom nothing but the wide Ocean, and the savage deserts of *America* could hide and shelter from the fury of the

5 Bishops. O Sir, if we could but see the shape of our deare Mother *England*, as Poets are wont to give a personal form to what they please, how would she appeare, think ye, but in a mourning weed, with ashes upon her head, and teares abundantly flowing from her eyes, to behold so many of her chil-

10 dren expos'd at once, and thrust from things of dearest necessity, because their conscience could not assent to things which the Bishops thought *indifferent*. What more binding then Conscience? what more free then *indifferency*? cruel then must that *indifferency* needs be, that shall violate the strict

15 necessity of Conscience, merciles, and inhumane that free choyse, and liberty that shall break asunder the bonds of Religion. Let the Astrologer be dismay'd at the portentous blaze of comets, and impressions in the aire as foretelling troubles and changes to states: I shall beleieve there cannot be

20 a more illboding signe to a Nation (*God* turne the Omen from us) then when the Inhabitants, to avoid insufferable grievances at home, are inforc'd by heaps to forsake their native Country. Now wheras the only remedy, and amends against the depopulation, and thinnesse of a Land within, is

25 the borrow'd strength of firme alliance from without, these Priestly policies of theirs having thus exhausted our domestick forces, have gone the way also to leave us as naked of our firmest, & faithfullest neighbours abroad, by disparaging and

alienating from us all Protestant Princes, and Commonwealths, who are not ignorant that our Prelats, and as many as they can infect, account them no better then a sort of sacrilegious, and puritanical Rebels, preferring the *Spaniard* our
5 deadly enemy before them, and set all orthodox writers at nought in comparison of the Jesuits, who are indeed the onely corrupters of youth, and good learning; and I have heard many wise, and learned men in *Italy* say as much. It cannot be that the strongest knot of confederacy should not daily
10 slak'n, when Religion which is the chiefe ingagement of our league shall be turn'd to their reproach. Hence it is that the prosperous, and prudent states of the united Provinces, whom we ought to love, if not for themselves, yet for our own good work in them, they having bin in a manner planted, and
15 erected by us, and having bin since to us the faithfull watchmen, and discoverers of many a Popish, and Austrian complotted Treason, and with us the partners of many a bloody, and victorious battell, whom the similitude of manners and language, the commodity of traffick, which founded the old
20 Burgundian league betwixt us, but chiefly Religion should bind to us immortally, even such friends as these, out of some principles instill'd into us by the Prelates, have bin often dismiss with distastfull answers, and somtimes unfriendly actions: nor is it to be consider'd to the breach of confederate
25 Nations whose mutual interest is of such high consequence, though their Merchants bicker in the East Indies, neither is it safe, or warie, or indeed Christianly, that the *French* King, of a different Faith, should afford our nearest Allies as good

protection as we. Sir, I perswade my selfe, if our zeale to true Religion, and the brotherly usage of our truest friends were as notorious to the world, as our *Prelatical Schism*, and captivity to *Rotchet Apothegmes*, we had ere this scene our old Conquerours, and afterward Liege-men the *Normans*, together with the *Brittains* our proper Colony, and all the *Gascoins* that are the rightfull *Dowry* of our ancient Kings, come with cap, and knee, desiring the shadow of the *English Scepter* to defend them from the hot persecutions and taxes of the *French*.
10 But when they come hither, and see a Tympany of *Spanioliz'd Bishops* swaggering in the fore-top of the State, and meddling to turne, and dandle the *Royall Ball* with unskilfull and *Pedantick palmes*, no marvell though they think it as unsafe to commit Religion, and liberty to their arbitrating as to a
15 Synagogue of Jesuites.

But what doe I stand reck'ning upon advantages, and gaines lost by the mis-rule, and turbulency of the *Prelats*, what doe I pick up so thriftily their scatterings and diminishings of the meaner Subject, whilst they by their seditious practises have indanger'd to loose the King one third of his main
20 Stock; what have they not done to banish him from his owne Native Countrey? but to speake of this as it ought would ask a Volume by it selfe.

Thus as they have unpeopl'd the Kingdome by expulsion
25 of so many thousands, as they have endeavor'd to lay the skirts of it bare by disheartning and dishonouring our loyallest Confederates abroad, so have they hamstrung the valour of the Subject by seeking to effeminate us all at home. Well knows

every wise Nation that their Liberty consists in manly and honest labours, in sobriety and rigorous honour to the Marriage Bed, which in both Sexes should be bred up from chaste hopes to loyall Enjoyments; and when the people slacken, and
5 fall to loosenes, and riot, then doe they as much as if they laid downe their necks for some wily Tyrant to get up and ride. Thus learnt *Cyrus* to tame the *Lydians*, whom by Armes he could not, whilst they kept themselves from Luxury; with one easy Proclamation to set up *Stews*, dancing, feasting, & dicing
10 he made them soone his slaves. I know not what drift the *Prelats* had, whose Brokers they were to prepare, and supple us either for a Forreigne Invasion or Domestick oppression; but this I am sure they took the ready way to despoile us both of *manhood* and *grace* at once, and that in the shamefullest
15 and ungodliest manner upon that day which Gods Law, and even our own reason hath consecrated, that we might have one day at least of seven set apart wherein to examin and encrease our knowledge of God, to meditate, and commune of our Faith, our Hope, our eternall City in Heaven, and to
20 quick'n, withall, the study, and exercise of Charity; at such a time that men should bee pluck't from their soberest and saddest thoughts, and by *Bishops* the pretended *Fathers of the Church* instigated by publique Edict, and with earnest endeavour push't forward to gaming, jiggling, wassailing, and
25 mixt dancing is a horror to think. Thus did the Reprobate hireling Preist *Balaam* seeke to subdue the Israelites to *Moab*, if not by force, then by this divellish *Pollicy*, to draw them from the Sanctuary of God to the luxurious, and ribald feasts

of *Baal-peor*. Thus have they trespas't not onely against the *Monarchy of England*, but of Heaven also, as others, I doubt not, can prosecute against them.

I proceed within my own bounds to shew you next what
5 good Agents they are about the Revennues and Riches of the Kingdome, which declares of what moment they are to *Monarchy*, or what avails. Two Leeches they have that still suck, and suck the Kingdome, their Ceremonies, and their Courts. If any man will contend that Ceremonies bee lawfull under
10 the Gospell, hee may bee answer'd elsewhere. This doubtlesse that they ought to bee many and over-costly, no true *Protestant* will affirme. Now I appeale to all wise men, what an excessive wast of Treasury hath beene within these few yeares in this Land not in the expedient, but in the Idolatrous erection of Temples beautified exquisitely to out-vie the Papists,
15 the costly and deare-bought Scandals, and snares of Images, Pictures, rich Coaps, gorgeous Altar-clothes: and by the courses they tooke, and the opinions they held, it was not likely any stay would be, or any end of their madnes, where a pious pretext is so ready at hand to cover their insatiate desires. What
20 can we suppose this will come to? What other materials then these have built up the *spirituall BABEL* to the height of her Abominations? Beleeve it Sir right truly it may be said, that *Antichrist* is *Mammons* Son. The soure levin of humane Traditions mixt in one putrifi'd Masse with the poisonous dregs
25 of hypocrisie in the hearts of *Prelates* that lye basking in the Sunny warmth of Wealth, and Promotion, is the Serpents Egge that will hatch an *Antichrist* wheresoever, and ingender

the same Monster as big, or little as the Lump is which breeds him. If the splendor of *Gold* and *Silver* begin to Lord it once againe in the Church of *England*, wee shall see *Antichrist* shortly wallow heere, though his cheife Kennell be at *Rome*.

- 5 If they had one thought upon *Gods glory* and the advancement of Christian Faith, they would be a meanes that with these expences thus profusely throwne away in trash, rather *Churches* and *Schools* might be built, where they cry out for want, and more added where too few are; a moderate main-
10 tenance distributed to every painfull Minister, that now scarce sustaines his Family with Bread, while the *Prelats* revell like *Belshazzar* with their full carouses in *Goblets*, and *vessels* of *gold* snatcht from *Gods Temple*. Which (I hope) the Worthy Men of our Land will consider. Now then for their
15 COURTS. What a Masse of Money is drawne from the Veines into the Ulcers of the Kingdome this way; their Extortions, their open Corruptions, the multitude of hungry and ravenous Harpies that swarme about their Offices declare sufficiently. And what though all this go not oversea? 'twere better it did:
20 better a penurious Kingdom, then where excessive wealth flowes into the *gracelesse* and injurious hands of common sponges to the impoverishing of good and loyall men, and that by such execrable, such irreligious courses.

- If the sacred and dreadfull works of holy *Discipline*, *Cen-*
25 *sure*, *Pennance*, *Excommunication*, and *Absolution*, where no prophane thing ought to have accesse, nothing to be assistant but sage and Christianly *Admonition*, brotherly *Love*, flaming *Charity*, and *Zeale*; and then according to the Effects,

Paternall *Sorrow*, or Paternall *Joy*, milde *Severity*, melting *Compassion*, if such Divine *Ministeries* as these, wherein the Angel of the *Church* represents the Person of *Christ Jesus*, must lie prostitute to sordid Fees, and not passe to and fro
5 betweene our Saviour that of free grace redeem'd us, and the submissive Penitent, without the truccage of perishing Coine, and the Butcherly execution of Tormentors, Rooks, and Rake-shames sold to lucre, then have the Babilonish Marchants of *Soules* just excuse. Hitherto Sir you have heard how the *Prel-*
10 *ates* have weaken'd and withdrawne the externall Accomplishments of Kingly prosperity, the love of the People, their multitude, their valour, their wealth; mining, and sapping the out-works, and redoubts of *Monarchy*; now heare how they strike at the very heart, and vitals.

15 We know that *Monarchy* is made up of two parts, the Liberty of the subject, and the supremacie of the King. I begin at the root. See what gentle, and benigne Fathers they have beene to our liberty. Their trade being, by the same Alchymy that the *Pope* uses, to extract heaps of *gold*, and *silver* out of
20 the drossie *Bullion* of the Peoples sinnes, and justly fearing that the quick-sighted *Protestants* eye clear'd in great part from the mist of Superstition, may at one time or other looke with a good judgement into these their deceitfull Pedleries, to gaine as many associats of guiltines as they can, and to infect
25 the temporall Magistrate with the like lawlesse though not sacrilegious extortion, see a while what they doe; they ingage themselves to preach, and perswade an assertion for truth the most false, and to this *Monarchy* the most pernicious and de-

structive that could bee chosen. What more banefull to
Monarchy then a Popular Commotion, for the dissolution of
Monarchy slides aptest into a *Democracy*; and what stirs the
Englishmen, as our wisest writers have observ'd, sooner to
5 rebellion, then violent, and heavy hands upon their goods and
purses? Yet these devout *Prelates*, spight of our great Charter,
and the soules of our Progenitors that wrested their liberties
out of the *Norman* gripe with their dearest blood and highest
prowesse, for these many years have not ceas't in their Pul-
10 pits wrinching, and spraining the *text*, to set at nought and
trample under foot all the most sacred, and life blood Lawes,
Statutes, and Acts of *Parliament* that are the holy Cov'nant of
Union, and Marriage betweene the King and his Realme, by
proscribing, and confiscating from us all the right we have to
15 our owne bodies, goods and liberties. What is this, but to blow
a trumpet, and proclaime a fire-crosse to a hereditary, and
perpetuall civill warre. Thus much against the Subjects Lib-
erty hath been assaulted by them. Now how they have spar'd
Supremacie, or likely are hereafter to submit to it, remains
20 lastly to bee consider'd.

The emulation that under the old Law was in the King
toward the *Preist*, is now so come about in the Gospell, that
all the danger is to be fear'd from the *Preist* to the *King*.
Whilst the *Preists Office* in the Law was set out with an ex-
25 teriour lustre of Pomp and glory, Kings were ambitious to be
Preists; now *Priests* not perceiving the heavenly brightnesse,
and inward splendor of their more glorious *Evangelick Min-*
istry with as great ambition affect to be Kings; as in all their

courses is easie to be observ'd. Their eyes ever imminent upon worldly matters, their desires ever thirsting after worldly employments, in stead of diligent and fervent studie in the Bible, they covet to be expert in Canons, and Decretals, which may
5 inable them to judge, and interpose in temporall Causes, how- ever pretended *Ecclesiasticall*. Doe they not hord up *Pelfe*, seeke to bee potent in *secular Strength*, in *State Affaires*, in *Lands, Lordships, and Demeanes*, to *sway* and carry all before them in *high Courts*, and *Privie Counsels*, to bring into their
10 grasp, the *high*, and *principall Offices* of the Kingdom? have they not been bold of late to check the *Common Law*, to slight and brave the indiminishable Majestie of our highest Court the Law-giving and Sacred *Parliament*? Doe they not plainly labour to exempt *Churchmen* from the *Magistrate*?
15 Yea, so presumptuously as to question, and menace *Officers* that represent the *Kings Person* for using their Authority against drunken *Preists*? The cause of protecting *murderous Clergie-men* was the first heart-burning that swel'd up the audacious *Becket* to the pestilent, and odious vexation of
20 *Henry* the second. Nay more, have not some of their devoted Schollers begun, I need not say to nibble, but openly to argue against the *Kings Supremacie*? is not the Cheife of them accus'd out of his owne Booke, and his *late Canons* to affect a certaine unquestionable *Patriarchat*, independent and unsub-
25 ordinate to the Crowne? From whence having first brought us to a servile *Estate* of *Religion*, and *Manhood*, and having predispos'd his conditions with the *Pope*, that layes claime to this *Land*, or some *Pepin* of his owne creating, it were all as

likely for him to aspire to the *Monarchy* among us, as that the *Pope* could finde meanes so on the sudden both to bereave the Emperour of the *Roman Territory* with the favour of *Italy*, and by an unexpected friend out of *France*, while he was in
5 danger to lose his *new-got Purchase*, beyond hope to leap in to the faire *Exarchat* of *Ravenna*.

A good while the *Pope* suddl'y acted the *Lamb*, writing to the Emperour, my Lord *Tiberius*, my Lord *Mauritius*, but no sooner did this his Lord pluck at the Images, and Idols, but
10 hee threw off his Sheepes clothing, and started up a Wolfe, laying his pawes upon the Emperours right, as forfeited to *Peter*. Why may not wee as well, having been forewarn'd at home by our renowned *Chaucer*, and from abroad by the great and learned *Padre Paolo*, from the like beginnings, as
15 we see they are, feare the like events? Certainly a wise, and provident King ought to suspect a *Hierarchy* in his Realme, being ever attended, as it is, with two such greedy Purveyers, Ambition and Usurpation, I say hee ought to suspect a *Hierarchy* to bee as dangerous and derogatory from his Crown as
20 a *Tetrarchy* or a *Heptarchy*. Yet now that the *Prelates* had almost attain'd to what their insolent, and unbridl'd minds had hurried them; to thrust the Laitie under the despoticall rule of the *Monarch*, that they themselves might confine the *Monarch* to a kind of Pupillage under their *Hierarchy*, ob-
25 serve but how their own *Principles* combat one another, and supplant each one his fellow.

Having fitted us only for peace, and that a servile peace, by lessening our numbers, dreining our estates, enfeebling our

bodies, cowing our free spirits by those wayes as you have heard, their impotent actions cannot sustaine themselves the least moment, unlesse they rouze us up to a *Warre* fit for *Cain* to be the Leader of; an abhorred, a cursed, a Fraternal *Warre*.

- 5 ENGLAND and SCOTLAND dearest Brothers both in *Nature*, and in CHRIST must be set to wade in one anothers blood; and IRELAND our free Denizon upon the back of us both, as occasion should serve: a piece of Service that the *Pope* and all his Factors have beene compassing to doe ever since the *Refor-*
10 *mation*.

- But ever-blessed be he, and ever glorifi'd that from his high watch-Tower in the Heav'ns discerning the crooked wayes of perverse, and cruell men, hath hitherto maim'd, and infatuated all their damnable inventions, and deluded their great
15 Wizzards with a delusion fit for fooles and children: had GOD beene so minded hee could have sent a Spirit of *Mutiny* amongst us, as hee did betweene *Abimilech* and the *Sechemites*, to have made our Funerals, and slaine heaps more in number then the miserable surviving remnant, but he, when
20 wee least deserv'd, sent out a gentle gale, and message of peace from the wings of those his Cherubins, that fanne his Mercy-seat. Nor shall the *wisdome*, the *moderation*, the *Christian Pietie*, the *Constancy* of our Nobility and Commons of *England* be ever forgotten, whose calme, and temperat conniv-
25 ence could sit still, and smile out the stormy bluster of men more audacious and precipitant, then of solid and deep reach, till their own fury had run it selfe out of breath, assailing, by rash and heady *approches*, the impregnable situation of our

Liberty and safety, that laught such weake enginry to scorne,
such poore drifts to make a *Nationall Warre* of a *Surplice*
Brabble, a *Tippet-scuffle*, and ingage the unattainted Honour
of *English* Knighthood, to unfurle the streaming *Red Crosse*,
5 or to reare the horrid *Standard* of those fatall guly Dragons
for so unworthy a purpose, as to force upon their *Fellow-Sub-*
jects, that which themselves are weary of, the *Skeleton* of a
Masse-Booke. Nor must the *Patience*, the *Fortitude*, the *firme*
Obedience of the Nobles and People of *Scotland* striving
10 against manifold Provocations, nor must their sincere and
moderate proceedings hitherto, be unremember'd, to the
shamefull Conviction of all their Detractors.

Goe on both hand in hand O NATIONS never to be dis-
united, be the *Praise* and the *Heroick Song* of all POSTERITY;
15 merit this, but seeke onely *Vertue*, not to extend your Limits;
for what needs? to win a fading triumphant *Lawrell* out of
the *teares* of *wretched Men*, but to settle the *pure worship* of
God in his Church, and *justice* in the State. Then shall the
hardest difficulties smooth out themselves before ye; *envie*
20 shall sink to hell, *craft* and *malice* be confounded, whether it
be homebred mischeif, or outlandish cunning: yea, other Na-
tions will then covet to serve ye, for Lordship and victory are
but the pages of *justice* and *vertue*. Commit securely to true
wisdome the vanquishing and uncasing of craft and suttletie,
25 which are but her two runnagates: joyn your invincible might
to doe worthy, and Godlike deeds, and then he that seeks to
break your union, a cleaving curse be his inheritance to all
generations.

Sir, you have now at length this question for the time, and as my memory would best serve me in such a copious, and vast theme, fully handl'd, and you your selfe may judge whether Prelacy be the only Church-government agreeable to Mon-
5 ARCHY. Seeing therfore the perillous, and confused estate into which we are faln, and that to the certain knowledge of all men through the irreligious pride and hatefull Tyranny of Prelats (as the innumerable, and grievous complaints of every shire cry out) if we will now resolve to settle affairs
10 either according to pure Religion, or sound Policy, we must first of all begin roundly to cashier, and cut away from the publick body the noysom, and diseased tumor of Prelacie, and come from Schisme to *unity* with our neighbour Reformed sister Churches, which with the blessing of *peace* and *pure*
15 *doctrine* have now long time flourish'd; and doubtles with all hearty *joy*, and *gratulation*, will meet, and welcome our Christian *union* with them, as they have bin all this while griev'd at our strangenes and little better then separation from them. And for the Discipline propounded, seeing that it hath bin
20 inevitably prov'd that the natural, and fundamental causes of political happines in all goverments are the same, and that this Church Discipline is taught in the Word of *God*, and, as we see, agrees according to wish with all such states as have receiv'd it, we may infallibly assure our selvs that it will as wel
25 agree with Monarchy, though all the Tribe of *Aphorismers*, and *Politicians* would perswade us there be secret, and misterious reasons against it. For upon the settling hereof mark what nourishing and cordial restorements to the State will

follow, the Ministers of the Gospel attending only to the work of *salvation* every one within his limited charge, besides the diffusive blessings of *God* upon all our actions, the King shall sit without an old disturber, a dayly incroacher, and intruder; shall ridde his Kingdome of a strong sequester'd, and collateral power; a confronting miter, whose potent wealth, and wakefull ambition he had just cause to hold in jealousie: not to repeat the other present evils which only their removal will remove. And because things simply pure are inconsistent in
10 the masse of nature, nor are the elements or humors in Mans Body exactly *homogeneall*, and hence the best founded Common-wealths, and least barbarous have aym'd at a certaine mixture and temperament, partaking the severall vertues of each other State, that each part drawing to it selfe may keep
15 up a steddy, and eev'n uprightness in common.

There is no Civill *Goverment* that hath beene known, no not the *Spartan*, not the *Roman*, though both for this respect so much prais'd by the wise *Polybius*, more divinely and harmoniously tun'd, more equally ballanc'd as it were by the
20 hand and scale of Justice, then is the Common-wealth of *England*: where under a free, and untutor'd *Monarch*, the noblest, worthiest, and most prudent men, with full approbation, and suffrage of the People have in their power the supreame, and finall determination of highest Affaires. Now if Conformity
25 of Church *Discipline* to the Civill be so desir'd, there can be nothing more parallel, more uniform, then when under the Sovereigne Prince *Christs* Vicegerent using the *Scepter* of *David*, according to *Gods Law*, the *godliest*, the *wisest*, the

learnedest Ministers in their severall charges have the instructing and disciplining of *Gods people* by whose full and free Election they are consecrated to that holy and equall *Aristocracy*. And why should not the Piety, and Conscience of *Englishmen* as members of the Church be trusted in the Election of Pastors to Functions that nothing concerne a *Monarch*, as well as their worldly wisdomes are priviledg'd as *members* of the *State* in suffraging their Knights, and Burgesses to matters that concern him neerely? And if in weighing these severall Offices, their difference in time and qualitie be cast in, I know they will not turn the beame of equall Judgement the moiety of a scruple. Wee therefore having already a kind of Apostolicall, and ancient *Church* Election in our State, what a perversnesse would it be in us of all others to retain forcibly a kind of imperious, and stately Election in our *Church*? And what a blindness to thinke that what is already Evangelicall as it were by a happy chance in our *Politie*, should be repugnant to that which is the same by divine command in the Ministry? Thus then wee see that our Ecclesiall, and Politicall choyses may consent and sort as well together without any rupture in the *STATE*, as Christians, and Freeholders. But as for honour, that ought indeed to be different, and distinct as either Office looks a severall way, the Minister whose *Calling* and *end* is spirituall, ought to be honour'd as a Father and Physitian to the Soule (if he be found to be so) with a *Son*-like and *Disciple*-like reverence, which is indeed the dearest, and most affectionate *honour*, most to be desir'd by a wise man, and such as will easily command a free and plentifull provi-

sion of outward necessities, without his further care of this world.

The Magistrate whose Charge is to see to our Persons, and Estates, is to bee honour'd with a more elaborate and personall
5 Courtship, with large Salaries and Stipends, that hee himselfe may abound in those things whereof his legall justice and watchfull care gives us the quiet enjoyment. And this distinction of Honour will bring forth a seemly and gracefull Uniformity over all the Kingdome.

10 Then shall the Nobles possesse all the Dignities and Offices of temporall honour to themselves, sole Lords without the improper mixture of Scholastick, and pusillanimous upstarts, the *Parliament* shall void her *Upper House* of the same annoyances, the Common, and Civill *Lawes* shall be both set free,
15 the former from the controule, the other from the meere vasalage and *Copy-hold* of the *Clergie*.

And wheras *temporall Lawes* rather punish men when they have transgress't, then form them to be such as should transgresse seldomest, wee may conceive great hopes through
20 the showres of Divine Benediction, watering the unmolested and watchfull paines of the *Ministry*, that the whole Inheritance of God will grow up so straight and blamelesse, that the Civill Magistrate may with farre lesse toyle and difficulty, and far more ease and delight steare the tall and goodly *Vessell* of
25 the Common-wealth through all the gusts and tides of the Worlds mutability.

Here I might have ended, but that some Objections, which I have heard commonly flying about, presse mee to the en-

devour of an answer. We must not run they say into sudden
extreams. This is a fallacious Rule, unlesse understood only
of the actions of Vertue about things indifferent, for if it be
found that those two extreames be *Vice* and *Vertue*, *Falshood*
5 and *Truth*, the greater extremity of *Vertue* and superlative
Truth we run into, the more *vertuous*, and the more *wise* wee
become; and hee that flying from degenerate and traditionall
corruption, feares to shoot himselfe too far into the meeting
imbraces of a Divinely-warranted *Reformation*, had better not
10 have run at all. And for the suddennesse it cannot be fear'd.
Who should oppose it? The *Papists*? They dare not. The
Protestants otherwise affected. They were mad. There is noth-
ing will be remoov'd but what to them is profess'dly indiffer-
ent. The long affection which the People have borne to it,
15 what for it selfe, what for the odiousnes of *Prelates*, is evident:
from the first yeare of Qu. *Elizabeth*, it hath still beene more
and more propounded, desir'd, and beseech't, yea sometimes
favourably forwarded by the *Parliaments* themselves. Yet if
it were sudden & swift, provided still it be from worse to bet-
20 ter, certainly wee ought to hie us from evill like a torrent, and
rid our selves of corrupt Discipline, as wee would shake fire
out of our bosomes.

Speedy and vehement were the *Reformations* of all the
good Kings of *Juda*, though the people had beene nuzzl'd in
25 Idolatry never so long before; they fear'd not the bug-bear
danger, nor the Lyon in the way that the sluggish and timor-
ous Politician thinks he sees; no more did our Brethren of the
Reformed Churches abroad; they ventur'd (God being their

guide) out of rigid *POPERY*, into that which wee in mockery call precise *Puritanisme*, and yet wee see no inconvenience befell them.

Let us not dally with God when he offers us a full blessing,
5 to take as much of it as wee think will serve our ends, and turne him back the rest upon his hands, lest in his anger he snatch all from us again. Next they alledge the *antiquity* of *Episcopacy* through all *Ages*. What it was in the *Apostles* time, that questionlesse it must be still, and therein I trust the
10 Ministers will be able to satisfie the *Parliament*. But if *Episcopacie* be taken for *Prelacie*, all the *Ages* they can deduce it through, will make it no more venerable then *Papacie*.

Most certaine it is (as all our *Stories* beare witnesse) that ever since their comming to the See of *Canterbury* for neere
15 twelve hundred yeares, to speake of them in generall, they have beene in *England* to our Soules a sad and dolefull succession of illiterate and blind guides: to our purses, and goods a wastfull band of robbers, a perpetuall havock, and rapine: To our state a continuall *Hydra* of mischief, and molestation,
20 the forge of discord and Rebellion: This is the Trophey of their Antiquity, and boasted Succession through so many *Ages*. And for those *Prelat-Martyrs* they glory of, they are to bee judg'd what they were by the *Gospel*, and not the *Gospel* to be tried by them.

25 And it is to be noted that if they were for Bishopricks and Ceremonies, it was in their prosperitie, and fulnes of bread, but in their persecution, which purifi'd them, and neer their death, which was their garland, they plainly dislik'd and

condemn'd the Ceremonies, and threw away those Episcopall ornaments wherein they were instal'd, as foolish and detestable, for so the words of *Ridley* at his degradment, and his letter to *Hooper* expressly shew. Neither doth the Author of
5 our Church History spare to record sadly the fall (for so he termes it) and infirmities of these Martyrs, though we would deify them. And why should their Martyrdom more countenance corrupt doctrine, or discipline, then their subscriptions justify their Treason to the Royall blood of this
10 Relm, by diverting and intaling the right of the Crown from the true heires, to the houses of *Northumberland* and *Suffolk*, which had it tooke effect, this present King had in all likelihood never sat on this Throne, and the happy union of this Iland had bin frustrated.

15 Lastly, whereas they adde that some the learnedest of the reformed abroad admire our Episcopacy, it had bin more for the strength of the Argument to tell us that som of the wisest *Statesmen* admire it, for thereby we might guesse them weary of the present discipline, as offensive to their State, which is
20 the bugge we feare; but being they are Church-men, we may rather suspect them for some *Prelatizing-spirits* that admire our *Bishopricks*, not *Episcopacy*. The next objection vanishes of it selfe, propounding a doubt, whether a greater inconvenience would not grow from the corruption of any other discipline, then from that of *Episcopacy*. This seemes an unseasonable foresight, and out of order to deferre, and put off the
25 most needfull constitution of one right *discipline*, while we stand ballancing the discommodity's of two corrupt ones.

First constitute that which is right, and of it selfe it will discover, and rectify that which swervs, and easily remedy the pretended feare of having a *Pope* in every Parish, unlesse we call the zealous, and meek censure of the *Church*, a *Popedom*,
5 which who so does let him advise how he can reject the Pastorly *Rod*, and Sheep-hooke of CHRIST, and those cords of love, and not feare to fall under the iron *Scepter* of his anger that will dash him to peeces like a Potsherd.

At another doubt of theirs I wonder; whether this discipline which we desire, be such as can be put in practise within
10 this Kingdom, they say it cannot stand with the common Law, nor with the Kings safety; the government of Episcopacy, is now so weav'd into the common Law: In *Gods* name let it weave out againe; let not humain quilllets keep back divine authority. 'Tis not the common Law, nor the civil, but
15 piety, and justice, that are our foundresses; they stoop not, neither change colour for *Aristocracy*, *democracy*, or *Monarchy*, nor yet at all interrupt their just courses, but farre above the taking notice of these inferior niceties with perfect sympathy, where ever they meet, kisse each other. Lastly, they are
20 fearfull that the discipline which will succeed cannot stand with the Ks. safety. Wherefore? it is but *Episcopacy* reduc't to what it should be, were it not that the Tyranny of *Prelates* under the name of *Bishops* hath made our cares tender, and
25 startling, we might call every good Minister a *Bishop*, as every *Bishop*, yea the *Apostles* themselves are call'd Ministers, and the *Angels ministring Spirits*, and the *Ministers* againe *Angels*. But wherein is this propounded government so shrewd?

Because the goverment of assemblies will succeed. Did not the *Apostles* govern the Church by assemblies, how should it else be Catholik, how should it have Communion? Wee count it Sacrilege to take from the rich *Prelates* their Lands,
5 and revenu's which is Sacrilege in them to keep, using them as they doe, and can we think it safe to defraude the living Church of God of that right which God has given her in assemblies! O but the consequence: Assemblies draw to them the Supremacy of Ecclesiasticall jurisdiction. No surely, they
10 draw no Supremacy, but that authority which CHRIST, and Saint *Paul* in his name conferrs upon them. The K. may still retain the same Supremacy in the Assemblies, as in the *Parliament*, here he can do nothing alone against the common Law, and there neither alone, nor with consent against the Scrip-
15 tures. But is this all? No, this Ecclesiasticall Supremacy draws to it the power to excommunicate Kings; and then follows the worst that can be imagin'd. Doe they hope to avoyd this by keeping *Prelates* that have so often don it? Not to exemplifie the malapert insolence of our owne *Bishops* in this
20 kind towards our Kings: I shall turn back to the *Primitive*, and pure times, which the objecters would have the rule of reformation to us.

Not an assembly, but one *Bishop* alone, Saint AMBROSE of *Millan*, held *Theodosius* the most Christian Emperor under
25 excommunication above eight moneths together, drove him from the Church in the presence of his Nobles, which the good Emperor bore with heroick *humility*, and never ceas't by prayers, and teares, till he was absolv'd, for which coming

to the Bishop with *Supplication* into the *Salutatory*, some out
Porch of the Church, he was charg'd by him of tyrannicall
madnes against God, for comming into holy ground. At
last upon conditions absolv'd, and after great *humiliation* ap-
5 proaching to the Altar to offer (as those thrise pure times then
thought meet) he had scarce with-drawne his hand, and stood
awhile, when a bold Arch-deacon comes in the Bishops name,
and chaces him from within the railes telling him peremptor-
ily that the place wherein he stood, was for none but the *Priests*
10 to enter, or to touch: and this is another peece of pure *Primi-*
tive Divinity. Thinke yee then our Bishops will forgoe the
power of excommunication on whomsoever? No certainly,
unlesse to compasse sinister ends, and then revoke when they
see their time. And yet this most mild, though withall dred-
15 full, and inviolable Prerogative of *Christs* diadem excommu-
nication servs for nothing with them, but to prog, and pandar
for fees, or to display their pride and sharpen their revenge,
debarring men the protection of the Law, and I remember not
whether in some cases it bereave not men all right to their
20 worldly goods, and Inheritances besides the deniall of Chris-
tian buriall. But in the Evangelical, and reformed use of this
sacred censure, no such prostitution, no such *Iscariotical* drifts
are to be doubted, as that *Spirituell* doom, and sentence,
should invade worldly possession, which is the rightfull lot
25 and portion, even of the wickedest men, as frankly bestow'd
upon them by the al-dispensing bounty, as *rain*, and *Sun-*
shine. No, no, it seekes not to bereave or destroy the body, it
seekes to save the Soule by humbling the body, not by Im-

prisonment, or pecuniary mulct, much less by stripes or bonds, or disinheritance, but by Fatherly admonishment, and Christian rebuke, to cast it into godly sorrow, whose end is joy, and ingenuous bashfulnesse to sin: if that can not be wrought, 5 then as a tender Mother takes her Child and holds it over the pit with scarring words, that it may learne to feare, where danger is, so doth excommunication as deerly, and as freely without money, use her wholsome and saving terrors, she is instant, she beseeches, by all the deere, and sweet promises of 10 SALVATION she entices and woos, by all the threatnings, and thunders of the *Law*, and rejected *Gosspel* she charges, and adjures; this is all her Armory, her munition, her Artillery, then she awaites with long-sufferance, and yet ardent zeale. In brieffe, there is no act in all the errand of *Gods Ministers* to 15 man-kind, wherein passes more loverlike contestation betweene CHRIST and the Soule of a regenerate man lapsing, then before, and in, and after the sentence of Excommunication. As for the fogging proctorage of money, with such an eye as strooke *Gehezi* with Leprosy, and *Simon Magus* with 20 a curse, so does she looke, and so threaten her firy whip against that banking den of theeves that dare thus baffle, and buy and sell the awfull, and majestick wrinces of her brow. He that is rightly and apostolically sped with her invisible arrow, if he can be at peace in his Soule, and not smel within him the 25 brimstone of Hell, may have faire leave to tell all his baggs over undiminish't of the least farding, may eat his dainties, drinke his wine, use his delights, enjoy his Lands, and liberties, not the least skin rais'd, not the least haire misplac't for

all that excommunication has done: much more may a King
injoy his rights, and Prerogatives undeflowr'd, untouch'd,
and be as absolute, and compleat a King, as all his royalties
and revenu's can make him. And therefore little did *Theo-*
5 *dosius* fear a plot upon his Empire when he stood excommu-
nicat by Saint *Ambrose*, though it were done either with much
hauty pride, or ignorant zeale. But let us rather look upon the
reformed Churches beyond the seas, the *Grizons*, the *Suisses*,
the *Hollanders*, the *French*, that have a Supremacy to live
10 under as well as we, where do the Churches in all these places
strive for Supremacy, where do they clash and justle Suprem-
acies with the Civil *Magistrate*? In *France* a more severe Mon-
archy then ours, the *Protestants* under this Church goverment
carry the name of the best Subjects the King has; and yet
15 *Presbytery*, if it must be so call'd, does there all that it desires
to doe: how easie were it, if there be such great suspicion, to
give no more scope to it in *England*. But let us not for feare of
a scarre-crow, or else through hatred to be reform'd stand
hankering and politizing, when God with spread hands tes-
20 tifies to us, and points us out the way to our peace.

Let us not be so overcredulous, unlesse God hath blinded
us, as to trust our deer Soules into the hands of men that beg
so devoutly for the pride, and gluttony of their owne backs,
and bellies, that sue and sollicite so eagerly, not for the saving
25 of Soules, the consideration of which can have heer no place
at all, but for their Bishopricks, Deaneries, Prebends, and
Chanonies; how can these men not be corrupt, whose very
cause is the bribe of their own pleading; whose mouths can-

not open without the strong breath, and loud stench of avarice, Simony, and Sacrilege, embezzling the treasury of the Church on painted, and gilded walles of Temples wherein GOD hath testified to have no delight, warming their Palace Kitchens, 5 and from thence their unctuous, and epicurean paunches, with the almes of the blind, the lame, the impotent, the aged, the orfan, the widow, for with these the treasury of CHRIST ought to be, here must be his jewels bestow'd, his rich Cabinet must be emptied heer; as the constant martyr Saint *Laurence* 10 taught the *Roman Prætor*. Sir would you know what the remonstrance of these men would have, what their Petition imply's? They intreate us that we would not be weary of those insupportable greevances that our shoulders have hitherto crackt under, they beseech us that we would think 'em fit 15 to be our Justices of peace, our Lords, our highest officers of State, though they come furnish't with no more experience then they learnt betweene the *Cook*, and the *manciple*, or more profoundly at the Colledge *audit*, or the *regent house*, or to come to their deepest insight, at their *Patrons Table*; they 20 would request us to indure still the russling of their Silken Cassocks, and that we would burst our *midriffes* rather then laugh to see them under Sayl in all their Lawn, and Sarcenet, their shrouds, and tackle, with a *geometricall rhomboides* upon their heads: they would bear us in hand that we must of 25 duty still appear before them once a year in *Jerusalem* like good circumcizd *males*, and *Females* to be taxt by the poul, to be scons't our head money, our tuppences in their Chaunlerly Shop-book of *Easter*. They pray us that it would please

us to let them still hale us, and worrey us with their band-dogs, and Pursivants; and that it would please the *Parliament* that they may yet have the whipping, fleecing, and fleaing of us in their diabolical Courts to tear the flesh from our bones,
5 and into our wide wounds instead of balm, to power in the oil of Tartar, vitriol, and mercury; Surely a right reasonable, innocent, and soft-hearted Petition. O the relenting bowels of the Fathers. Can this bee granted them unlesse God have smitten us with frensie from above, and with a dazling gid-
10 dinesse at noon day? Should not those men rather be heard that come to plead against their owne preferments, their worldly advantages, their owne abundance; for honour, and obedience to *Gods word*, the conversion of Soules, the *Christian peace* of the Land, and *union* of the reformed *Catholick*
15 *Church*, the *unappropriating*, and *unmonopolizing* the rewards of *learning* and *industry*, from the greasie clutch of ignorance, and high feeding. We have tri'd already, & miserably felt what *ambition worldly glory & immoderat wealth* can do, what the boisterous & contradictional hand of a tem-
20 porall, earthly, and corporeall Spirituality can availle to the edifying of Christs holy *Church*; were it such a desperate hazard to put to the venture the universall Votes of *Christs Congregation*, the fellowly and friendly yoke of a teaching and laborious Ministry, the Pastorlike and Apostolick imitation of
25 meeke and unlordly Discipline, the gentle and benevolent mediocritie of Church-maintenance, without the ignoble Hucsterage of pidling *Tithes*? Were it such an incurable mischiefe to make a little triall, what all this would doe to the

flourishing and growing up of *Christs* mysticall body? As rather to use every poore shift, and if that serve not, to threaten uproare and combustion, and shake the brand of Civill Discord?

- 5 O Sir, I doe now feele my selfe inwrapt on the sodaine into those mazes and *Labyrinths* of dreadfull and hideous thoughts, that which way to get out, or which way to end I know not, unlesse I turne mine eyes, and with your help lift up my hands to that Eternall and Propitious *Throne*, where
10 nothing is readier then *grace* and *refuge* to the distresses of mortall Suppliants: and it were a shame to leave these serious thoughts lesse piously then the Heathen were wont to conclude their graver discourses.

- Thou therefore that sits't in light & glory unapproachable,
15 *Parent of Angels and Men!* next thee I implore Omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting *Love!* And thou the third subsistence of Divine Infinitude, *illumining Spirit*, the joy and solace of created *Things!* one *Tri-personall* GODHEAD!
20 looke upon this thy poore and almost spent, and expiring *Church*, leave her not thus a prey to these importunate *Wolves*, that wait and thinke long till they devoure thy tender *Flock*, these wilde *Boares* that have broke into thy *Vineyard*, and left the print of thir polluting hoofs on the Soules of thy Servants.
25 O let them not bring about their damned *designes* that stand now at the entrance of the bottomlesse pit expecting the Watch-word to open and let out those dreadfull *Locusts* and *Scorpions*, to *re-involve* us in that pitchy *Cloud* of infernall

darknes, where we shall never more see the *Sunne* of thy *Truth* againe, never hope for the cheerfull dawne, never more heare the *Bird of Morning* sing. Be mov'd with pittie at the afflicted state of this our shaken *Monarchy*, that now lies
5 labouring under her throwes, and struggling against the grudges of more dreaded Calamities.

O thou that after the impetuous rage of five bloody Inundations, and the succeeding Sword of intestine *Warre*, soaking the Land in her owne gore, didst pittie the sad and ceasles
10 revolution of our swift and thick-comming sorrowes when wee were quite breathlesse, of thy *free grace* didst motion *Peace*, and termes of Cov'nant with us, & having first welnigh freed us from *Antichristian* thraldome, didst build up this *Britannick Empire* to a glorious and enviable heighth with all
15 her Daughter Ilands about her, stay us in this felicitie, let not the obstinacy of our halfe Obedience and will-Worship bring forth that *Viper of Sedition*, that for these Fourescore Yeares hath been breeding to eat through the entrals of our *Peace*; but let her cast her Abortive Spawne without the danger of
20 this travailling & throbbing *Kingdome*. That we may still remember in our *solemne Thanksgivings*, how for us the *Northren Ocean* even to the frozen *Thule* was scatter'd with the proud Ship-wracks of the *Spanish Armado*, and the very maw of Hell ransack't, and made to give up her conceal'd destruction,
25 ere shee could vent it in that horrible and damned blast.

O how much more glorious will those former Deliverances appeare, when we shall know them not onely to have sav'd us from greatest miseries past, but to have reserv'd us for greatest

happinesse to come. Hitherto thou hast but freed us, and that not fully, from the unjust and Tyrannous Claime of thy Foes, now unite us intirely, and appropriate us to thy selfe, tie us everlastingly in willing Homage to the *Prerogative* of thy
5 eternall *Throne*.

And now wee knowe, O thou our most certain hope and defence, that thine enemies have been consulting all the Sorceries of the *great Whore*, and have joyn'd their Plots with that sad Intelligencing Tyrant that mischiefes the World with
10 his Mines of *Ophir*, and lies thirsting to revenge his Navall ruines that have larded our Seas; but let them all take Counsell together, and let it come to nought, let them Decree, and doe thou Cancell it, let them gather themselves, and bee scatter'd, let them embattell themselves and bee broken, let them
15 imbattell, and be broken, for thou art with us.

Then amidst the *Hymns*, and *Halleluiahs* of *Saints* some one may perhaps bee heard offering at high *strains* in new and lofty *Measures* to sing and celebrate thy *divine Mercies*, and *marvelous Judgements* in this Land throughout all *AGES*;
20 whereby this great and Warlike Nation instructed and inur'd to the fervent and continuall practice of *Truth* and *Righteousnesse*, and casting farre from her the *rags* of her old *vices* may presse on hard to that *high* and *happy* emulation to be found the *sobrest*, *wisest*, and *most Christian People* at that day
25 when thou the Eternall and shortly-expected King shalt open the Clouds to judge the severall Kingdomes of the World, and distributing *Nationall Honours* and *Rewards* to Religious and just *Common-wealths*, shalt put an end to all Earthly *Tyran-*

nies, proclaiming thy universal and milde *Monarchy* through Heaven and Earth. Where they undoubtedly that by their *Labours, Counsels, and Prayers* have been earnest for the *Common good* of *Religion* and their *Countrey*, shall receive,
5 above the inferiour *Orders* of the *Blessed*, the *Regall* addition of *Principalities, Legions, and Thrones* into their glorious Titles, and in supereminence of *beatifick Vision* progressing the *datelesse* and *irrevoluble* Circle of *Eternity* shall clasp inseparable Hands with *joy*, and *blisse* in over measure for ever.
10 But they contrary that by the impairing and diminution of the true *Faith*, the distresses and servitude of their *Countrey* aspire to high *Dignity, Rule* and *Promotion* here, after a shamefull end in this *Life* (which *God* grant them) shall be thrown downe eternally into the *darkest* and *deepest Gulfe*
15 of *HELL*, where under the *despightfull controule*, the trample and spurne of all the other *Damned*, that in the anguish of their *Torture* shall have no other ease then to exercise a *Raving* and *Bestiall Tyranny* over them as their *Slaves* and *Negro's*, they shall remaine in that plight for ever, the *basest*, the
20 *lowermost*, the *most dejected*, most *underfoot* and *downtrodden Vassals* of *Perdition*.

The End.

OF PRELATICALL EPISCOPACY

OF
PRELATICAL
EPISCOPACY,

AND

Whether it may be deduc'd from
the Apostolical times by vertue of those Testi-
monies which are alledg'd to that purpose
in some late Treatises :

One whereof goes under the Name of

JAMES
ARCHBISHOP
OF
ARMAGH.



London, Printed by R. O. & G. D. for Thomas
Underhill, and are to be sold at the signe of the
Bible, in Wood Street, 1641.

Of Prelaticall Episcopacy:

EPYSCOPACY, as it is taken for an Order in the *Church* above a *Presbyter*, or as wee commonly name him, the Minister of a Congregation, is either of Divine constitution, or of humane. If onely of humane, we have the same
5 humane priviledge, that all men have ever had since *Adam*, being borne free, and in the Mistresse Iland of all the *British*, to retaine this *Episcopacy*, or to remove it, consulting with our owne occasions, and conveniences, and for the prevention of our owne dangers, and disquiets, in what best manner we can
10 devise, without running at a losse, as wee must needs in those stale, and uselesse records of either uncertaine, or unsound antiquity, which if we hold fast to the grounds of the reformed *Church*, can neither skill of us, nor we of it, (so oft as it would lead us to the broken reed of *tradition*.) If it bee of *Divine* constitution, to satisfie us fully in that, the Scripture onely is able,
15 it being the onely Book left us of *Divine* authority, not in any thing more Divine then in the all-sufficiency it hath to furnish us, as with all other spirituall knowledge, so with this in particular, setting out to us a perfect man of *God* accomplish't to
20 all the good workes of his charge. Through all which Booke can be no where, either by plaine Text, or solid reasoning found any difference betweene a Bishop, and a *Presbyter*, save that they be two names to signify the same order. Notwithstanding this clearnesse, and that by all evidence of argument,

Timothy, and *Titus* (whom our Prelates claim to imitate onely in the controuling part of their office) had rather the vicegerency of an Apostleship committed to them, then the ordinary charge of a Bishoprick, as being men of an extraordinary 2 *Tim.* 4. calling, yet to verify that which Saint *Paul* foretold of succeeding times, when men began to have itching eares, then not contented with the plentifull and wholsom fountaines of the Gospell, they began after their owne lusts to heap to themselves teachers, and as if the divine Scripture wanted a supplement, and were to be eek't out, they cannot think any doubt 10 resolv'd, and any doctrine confirm'd, unlesse they run to that indigested heap, and frie of Authors, which they call Antiquity. Whatsoever time, or the heedlesse hand of blind chance, hath drawne down from of old to this present, in her 15 huge dragnet, whether Fish, or Sea-weed, Shells, or Shrubbs, unpickt, unchosen, those are the Fathers. Seeing therefore some men, deeply conversant in Bookes, have had so little care of late to give the world a better account of their reading, then by divulging needlesse tractats stuff't with specious names of 20 *Ignatius*, and *Polycarpus*, with fragments of old *Martyrologies*, and *legends*, to distract, and stagger the multitude of credulous readers, & mislead them from their strong guards, and places of safety under the tuition of holy writ, it came into my thoughts to perswade my selfe, setting all distances, 25 and nice respects aside, that I could do Religion, and my Country no better service for the time then doing my utmost endeavour to recall the people of God from this vaine forraging after straw, and to reduce them to their firme stations under

the standard of the Gospell: by making appeare to them, first the insufficiency, next the inconvenience, and lastly the impiety of these gay testimonies, that their great Doctors would bring them to dote on. And in performing this I shall not
 5 strive to be more exact in Methode, then as their citations lead mee.

First therefore concerning *Ignatius* shall be treated fully, Pag. 4. when the Author shall come to insist upon some places in his Epistles. Next to prove a succession of 27. *Bishops* from *Timothy*, he cites one *Leontius Bishop of Magnesia*, out of the 11. act of the *Chalcedonian* Councell: this is but an obscure, and single witnesse, and for his faithfull dealing who shall commend him to us, with this his Catalogue of *Bishops*? what know wee further of him, but that he might be as factious,
 15 and false a *Bishop*, as *Leontius* of *Antioch* that was a hunderd yeares his predecessor? for neither the praise of his wisdom, or his vertue hath left him memorable to posterity, but onely this doubtfull relation, which wee must take at his word; and how shall this testimony receive credit from his word, whose
 20 very name had scarce been thought on, but for this bare Testimony? But they will say hee was a member of the Councell, and that may deserve to gaine him credit with us. I will not stand to argue, as yet with faire allowance I might, that wee may as justly suspect, there were some bad and slippery men
 25 in that councell, as we know there are wont to be in our Convocations. Nor shall I neede to plead at this time, that nothing hath been more attempted, nor with more subtilty brought about, both anciently by other *Heretiks*, and modernly by

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Papists, then to falsifie the Editions of the Councils, of which wee have none but from our Adversaries hands, whence Canons, Acts, and whole spurious Councils are thrust upon us, and hard it would be to prove in all, which are legitimat
 5 against the lawfull rejection of an urgent, and free disputer, but this I purpose not to take advantage of, for what avails it to wrangle about the corrupt editions of Councils, when as we know that many yeares ere this time which was almost 500. years after *Christ*, the Councils themselves were foully
 10 corrupted with ungodly Prelatisme, and so farre plung'd into worldly ambition, as that it stood them upon long ere this to uphold their now well-tasted Hierarchy by what faire pretext soever they could, in like manner as they had now learnt to defend many other grosse corruptions by as ancient, and sup-
 15 pos'd authentick tradition as Episcopacie. And what hope can we have of this whole Council to warrant us a matter 400. years at least above their time concerning the distinction of *Bishop* and *Presbyter*, whenas we find them such blind Judges of things before their eyes in their decrees of prece-
 20 dencie between *Bishop*, and *Bishop*, acknowledging *Rome* for the Apostolick throne, and *Peter* in that See for the rock, the basis, and the foundation of the Catholick Church, and Faith, contrary to the interpretation of more ancient Fathers; and therefore from a mistaken text did they give to *Leo* as
 25 *Peters* successor a kind of preheminance above the whole Council, as *Evagrius* expresses (for now the Pope was come to that height, as to arrogate to himselfe by his Vicars incompatible honours) and yet having thus yeilded to *Rome* the uni-

versall Primacie for spirituall reasons, as they thought, they conclude their sitting with a carnall, and ambitious decree to give the second place of dignity to *Constantinople* from reason of State, because it was new *ROME*, and by like consequence
 5 doubtlesse of earthly priviledges annext to each other City, was the BISHOP therof to take his place.

I may say againe therfore, what hope can we have of such a Councell, as beginning in the Spirit, ended thus in the flesh. Much rather should we attend to what *Eusebius* the ancientest
 10 writer extant of Church-history, notwithstanding all the helps he had above these, confesses in the 4. chap. of his 3. Book, that it was no easie matter to tell who were those that were left Bishops of the Churches by the Apostles, more then by what a man might gather from the *Acts* of the Apostles, and
 15 the Epistles of St. *Paul*, in which number he reckons *Timothy* for Bishop of *Ephesus*. So as may plainly appeare, that this tradition of Bishoping *Timothy* over *Ephesus* was but taken for granted out of that place in St. *Paul*, which was only an
 intreating him to tarry at *Ephesus*, to do something left him in 1 *Tim.* 1. 3.
 20 charge. Now if *Eusebius* a famous writer thought it so difficult to tell who were appointed Bishops by the Apostles, much more may we think it difficult to *Leontius* an obscure Bishop speaking beyond his own Diocesse: and certainly much more hard was it for either of them to determine what kind of Bish-
 25 ops those were, if they had so little means to know who they were; and much lesse reason have we to stand to their definitive sentence, seeing they have bin so rash to raise up such lofty Bishops and Bishopricks out of places in Scripture

meerly misunderstood. Thus while we leave the Bible to gadde after these traditions of the ancients, we heare the ancients themselvs confessing, that what knowledge they had in this point was such as they had gather'd from the Bible.

5 Since therfore Antiquity it selfe hath turn'd over the controversie to that sovran Book which we had fondly straggl'd from, we shall doe better not to detain this venerable apparition of *Leontius* any longer, but dismisse him with his List of seven and twenty, to sleep unmolested in his former ob-
10 scurity.

Now for the word *προεστῶς*, it is more likely that *Timothy* never knew the word in that sense: it was the vanity of those next succeeding times not to content themselves with the simplicity of Scripture phrase, but must make a new Lexicon
15 to name themselves by, one will be call'd *προεστῶς*, or *Antistes*, a word of precedence, another would be term'd a Gnostick as *Clemens*, a third Sacerdos, or Priest, and talks of Altars; which was a plaine signe that their doctrine began to change, for which they must change their expressions: But that place
20 of *Justin Martyr* serves rather to convince the Author, then to make for him, where the name *προεστῶς τῶν ἀδελφῶν*, the president, or Pastor of the Brethren (for to what end is he their President but to teach them) cannot be limited to signifie a Prelaticall Bishop, but rather communicates that Greek appellation to every ordinary *Presbyter*: for there he tells what the
25 Christians had wont to doe in their severall Congregations, to read, and expound, to pray and administer, all which he saies the *προεστῶς*, or *Antistes* did. Are these the Offices only of a

Bishop, or shall we think that every Congregation where these things were done, which he attributes to this *Antistes*, had a *Bishop* present among them? unlesse they had as many *Antistites* as *Presbyters*, which this place rather seems to imply, and so we may inferre even from their own alledg'd authority, that *Antistes was nothing else but Presbyter*.

As for that namelesse Treatise of *Timothy's* martyrdome, Pag.5. only cited by *Photius* that liv'd almost 900. yeares after *Christ*, it hansomely follows in that author, the Martyrdome of the
 10 seven Sleepers, that slept (I tell you but what mine Author sayes) three hundred seaventy, and two years, for so long they had bin shut up in a Cave without meat, and were found living. This Story of *Timothy's* Ephesian Bishopricke as it follows in order, so may it for truth, if it only subsist upon its own au-
 15 thority, as it doth, for *Photius* only saith he read it; he does not averre it. That other legendarie piece found among the lives of the Saints, and sent us from the shop of the Jesuites at *Lovain*, does but bear the name of *Polycrates*, how truly who can tell? and shall have some more weight with us, when
 20 *Polycrates* can perswade us of that which he affirms in the same place of *Eusebius* 5. Book, that St. *John* was a Priest, and wore the golden brestplate: and why should he convince us more with his traditions of *Timothy's* Episcopacie, then he could convince *Victor* Bishop of *Rome* with his traditions con-
 25 cerning the Feast of Easter, who not regarding his irrefragable instances of examples taken from *Philip*, and his daughters that were Prophetesses; or from *Polycarpus*, no nor from St. *John* himselfe, excommunicated both him, and all the Asian

Churches for celebrating their Easter judaically: he may therefore goe back to the seaven Bishops his kinsmen, and make his moane to them that we esteem his traditionall ware, as lightly as *Victor* did.

- 5 Those of *Theodoret*, *Felix*, and *John* of *Antioch* are authorities of later times, and therefore not to be receiv'd for their Antiquities sake to give in evidence concerning an allegation, wherein writers so much their Elders, we see so easily miscarry. What if they had told us that *Peter*, who as they say left *Ignatius* Bishop of *Antioch*, went afterwards to *Rome*, and was
 10 Bishop there, as this *Ignatius*, and *Irenæus*, and all Antiquity with one mouth deliver, there be never the lesse a number of learned, and wise Protestants who have written, and will maintain, that *Peters* being at *Rome* as Bishop cannot stand
 15 with concordance of Scripture.

- Now come the Epistles of *Ignatius* to shew us first, that *Onesimus* was Bishop of *Ephesus*; next to assert the difference of *Bishop* and *Presbyter*, wherein I wonder that men teachers of the Protestant Religion, make no more diffi-
 20 culty of imposing upon our belief a supposititious offspring of some dozen Epistles, whereof five are rejected as spurious, containing in them Heresies and trifles, which cannot agree in Chronologic with *Ignatius*, entitling him Arch-Bishop of *Antioch Theopolis*, which name of *Theopolis* that City had
 25 not till *Justinians* time long after, as *Cedrenus* mentions, which argues both the barbarous time, and the unskilfull fraud of him that foisted this Epistle upon *Ignatius*. In the Epistle to those of *Tarsus* he condemns them for Ministers of Satan, that

say *Christ is God above all*. To the *Phillippians* them that kept their Easter, as the *Asian Churches*, and *Polycarpus* did, and them that fasted upon any Saturday, or Sunday, except one he counts as those that had slain the *Lord*. To those of
5 *Antioch* he salutes the Sub-Deacons, Chaunters, Porters, and Exorcists, as if these had bin Orders of the Church in his time: those other Epistles lesse question'd are yet so interlarded with Corruptions, as may justly indue us with a wholesome suspicion of the rest. As to the *Trallians* he writes that a Bishop
10 *hath power over all beyond all government, and authority whatsoever*. Surely then no Pope can desire more then *Ignatius* attributes to every Bishop, but what will become then of the Archbishops and Primates if every Bishop in *Ignatius* judgement be as supreme as a Pope? To the *Ephesians*, neare the
15 very place from whence they fetch their proof for Episcopacy, there stands a line that casts an ill hue upon all the Epistle, *Let no man erre*, saith he, unlesse a man be within the rayls, or enclosure of the Altar, he is depriv'd of the bread of life. I say not but this may be stretch'd to a figurative construction, but
20 yet it has an ill look, especially being follow'd beneath with the mention of I know not what sacrifices. In the other Epistle to *Smyrna* wherein is written that they should follow their Bishop as *Christ* did his Father, and the *Presbytery* as the *Apostles*: not to speak of the insulse, and ill-layd comparison,
25 this cited place lyes upon the very brimme of a noted corruption, which had they, that quote this passage, ventur'd to let us read, all men would have readily seen what grain the testimony had bin of, where it is said, that it is not lawfull without

a Bishop to baptize, nor to offer, nor to doe sacrifice. What can our Church make of these phrases but scandalous: and but a little further he plainly falls to contradict the Spirit of *God* in *Salomon*, Judge by the words themselvs. My Son, saith he,
 5 honour *God* & the King; but I say, honour *God* and the Bishop as High-priest, bearing the image of *God* according to his ruling, and of *Christ*, according to his Priesting, and after him honour the King. Excellent *Ignatius*! can ye blame the *Prelates* for making much of this Epistle? Certainly if this Epistle can
 10 serve you to set a Bishop above a *Presbyter*, it may serve you next to set him above a King. These, and other like places in abundance through all those short Epistles must either be adulterat, or else *Ignatius* was not *Ignatius*, nor a Martyr, but most adulterate, and corrupt himselfe. In the midst therefore
 15 of so many forgeries where shall we fixe to dare say this is *Ignatius*? as for his stile who knows it? so disfigur'd and interrupted as it is, except they think that where they meet with any thing sound, and orthodoxal, there they find *Ignatius*, and then they beleeeve him not for his own authority, but for a
 20 truths sake, which they derive from els where: to what end then should they cite him as authentick for Episcopacie, when they cannot know what is authentick in him, but by the judgement which they brought with them, & not by any *judgement* which they might safely learne from him. How can they
 25 bring satisfaction from such an Author, to whose very essence the Reader must be fain to contribute his own understanding. Had *God* ever intended that we should have sought any part of usefull instruction from *Ignatius*, doubtles he would not

have so ill provided for our knowledge, as to send him to our hands in this broken and disjoynted plight; and if he intended no such thing, we doe injuriously in thinking to tast better the pure Evangelick Manna by seasoning our mouths with the
 5 tainted scraps, and fragments of an unknown table; and searching among the verminous, and polluted rags dropt overworn from the toyling shoulders of Time, with these deformedly to quilt, and interlace the intire, the spotlesse, and undecaying robe of Truth, the daughter not of Time, but of Heaven,
 10 only bred up heer below in Christian hearts, between two grave & holy nurses the Doctrine, and Discipline of the Gospel.

Next follows *Irenæus* Bishop of *Lions*, who is cited to affirm *that Polycarpus was made Bishop of Smyrna by the Apostles*: and this it may seem, none could better tell then he
 15 who had both seen and heard *Polycarpus*: but when did he heare him? himselfe confesses to *Florinus*, when he was a Boy. Whether that age in *Irenæus* may not be liable to many mistakings; and whether a Boy may be trusted to take an exact account of the manner of a Church constitution, and upon
 20 what terms, and within what limits, and with what kind of Commission *Polycarpus* receiv'd his charge, let a man consider, ere he be credulous. It will not be deny'd that he might have seen *Polycarpus* in his youth a man of great eminence in the Church, to whom the other *Presbyters* might give way for
 25 his *vertue, wisdom, and the reverence of his age*; and so did *Anicetus* Bishop of *Rome*, even in his own City, give him a kind of priority in administring the Sacrament; as may be read in *Eusebius*: but that we should hence conclude a distinct,

and superior order from the young observation of *Irenæus*, nothing yet alledg'd can warrant us, unlesse we shall beleieve such as would face us down, that *Calvin*, and after him *Beza* were Bishops of *Geneva*, because that in the unsetl'd state of
 5 the Church, while things were not fully compos'd, their worth, and learning cast a greater share of businesse upon them, and directed mens eyes principally towards them, and yet these men were the dissolvers of Episcopacie. We see the same necessity in state affaires. *Brutus* that expell'd the Kings
 10 out of *Rome*, was for the time forc't to be as it were a King himself, till matters were set in order, as in a free Commonwealth. He that had seen *Pericles* lead the Athenians which way he listed, haply would have said he had bin their Prince, and yet he was but a powerfull and eloquent man in a Democ-
 15 ratie, and had no more at any time then a Temporary, and elective sway, which was in the will of the people when to abrogate. And it is most likely that in the Church they which came after these Apostolick men being lesse in merit, but bigger in ambition, strove to invade those priviledges by intrusion
 20 and plea of right, which *Polycarpus*, and others like him possess from the voluntary surrender of men subdu'd by the excellencie of their heavenly gifts, which because their Successors had not, and so could neither have that authority, it was their policy to divulge that the eminence which *Polycarpus* and his
 25 equalls enjoy'd, was by right of constitution, not by free wil of condescending. And yet thus farre *Irenæus* makes against them as in that very place to call *Polycarpus* an Apostolicall *Presbyter*. But what fidelity his relations had in generall, we

cannot sooner learn then by *Eusebius*, who neer the end of his third Book, speaking of *Papias* a very ancient writer, one that had heard St. *John*, and was known to many that had seen, and bin acquainted with others of the Apostles, but being of a
 5 shallow wit, and not understanding those traditions which he receiv'd, fill'd his writings with many new doctrines, and fabulous conceits, he tells us there, that divers Ecclesiasticall men, and *Irenæus* among the rest, while they lookt at his antiquity, became infected with his errors. Now if *Irenæus* were
 10 so rash as to take unexamin'd opinions from an Author of so small capacity, when he was a man, we should be more rash our selves to rely upon those observations which he made when he was a Boy. And this may be a sufficient reason to us why we need no longer muse at the spreading of many idle
 15 traditions so soon after the Apostles, whilst such as this *Papias* had the throwing them about, and the inconsiderate zeal of the next age, that heeded more the person, then the Doctrine, had the gathering them up. Where ever a man, who had bin any away conversant with the *Apostles*, was to be found,
 20 thether flew all the inquisitive eares, the exercise of right instructing was chang'd into the curiosity of impertinent fabling: where the mind was to be edified with solid *Doctrine*, there the fancy was sooth'd with solemne stories: with lesse fervency was studied what Saint *Paul*, or Saint *John* had
 25 written then was listen'd to one that could say here hee taught, here he stood, this was his stature, and thus he went habited, and O happy this house that harbour'd him, and that cold stone whereon he rested, this Village wherein he wrought such

a miracle, and that pavement bedew'd with the warme effusion of his last blood, that sprouted up into eternall Roses to crowne his Martyrdome. Thus while all their thoughts were powr'd out upon circumstances, and the gazing after such
 5 men as had sate at table with the *Apostles* (many of which *Christ* hath profest, yea though they had cast out Divells in his name, he will not know at the last day) by this meanes they lost their time, and truanted in the fundamentall grounds of saving knowledge, as was scene shortly by their writings.

10 Lastly for *Irenæus*, wee have cause to thinke him lesse judicious in his reports from hand to hand of what the *Apostles* did, when we find him so negligent in keeping the *faith* which they writ, as to say in his third Booke against Heresies, that the obedience of *Mary* was the cause of salvation to her
 15 selfe, and all mankind, and in his fift Booke, that as *Eve* was seduc't to fly *God*, so the Virgin *Mary* was perswaded to obey *God*, that the Virgin *Mary* might be made the Advocate of the Virgin *Eve*. Thus if *Irenæus* for his neerenesse to the *Apostles*, must be the Patron of *Episcopacy* to us, it is no marvell though he be the Patron of Idolatry to the Papist, for the
 20 same cause. To the Epistle of those brethren of *Smyrna*, that write the Martyrdome of *Polycarpus*, and stile him an Apostolicall, and propheticall Doctor, and Bishop of the Church in *Smirna*, I could be content to give some credit for the great
 25 honour, and affection which I see those brethren beare him, and not undeservedly if it be true which they there say that he was a Prophet, and had a voyce from Heaven to comfort him at his death, which they could heare, but the rest could not for

the noise, and tumult that was in the place, and besides if his body were so pretious to the Christians, that hee was never wont to pull off his shooes for one or other that still strove to have the office, that they might come to touch his feet, yet a
 5 light scruple or two I would gladly be resolv'd in; if *Polycarpus* (who, as they say, was a *Prophet* that never faild in what he foretold) had declar'd to his friends, that he knew by vision, hee should die no other death then burning, how it came to passe that the fire when it came to prooffe, would not
 10 doe his worke, but starting off like a full saile from the mast, did but reflect a golden light upon his unviolated limbes exhaling such a sweet odour, as if all the incense of *Arabia* had bin burning, in so much that when the bill-men saw that the fire was overaw'd, and could not doe the deed, one of them
 15 steps to him, and stabs him with a sword, at which wound such abundance of bloud gusht forth as quencht the fire. By all this relation it appeares not, how the fire was guilty of his death, and then how can his prophesie bee fulfill'd? Next how the standers by could be so soone weary of such a glorious
 20 sight, and such a fragrant smell, as to hasten the executioner to put out the fire with the Martyrs blood, unlesse perhaps they thought, as in all perfumes, that the Smoake would bee more odorous then the flame? Yet these good brethren say he was Bishop of *Smyrna*. No man questions it, if Bishop, and
 25 *Presbyter* were anciently all one, and how does it appeare by any thing in this testimony that they were not? If among his other high titles of propheticall, Apostolicall, and most admired of those times, he bee also stil'd Bishop of the Church

of *Smirna* in a kind of speech, which the Rhetoricians call *κατ' ἐξοχήν*, for his excellence sake, as being the most famous of all the *Smyrnian Presbyters*, it cannot bee prov'd neither from this nor that other place of *Irenæus*, that hee was therefore in distinct, and monarchicall order above the other *Presbyters*, it is more probable, that if the whole *Presbytery* had beene as renowned as he, they would have term'd every one of them severally Bishop of *Smyrna*. Hence it is that wee read sometimes of two Bishops in one place, and had all the *Presbyters* there beene of like worth, we might perhaps have read of twenty.

Tertullian accosts us next (for *Polycrates* hath had his answer) whose testimony, state but the question right, is of no more force to deduce *Episcopacy*, then the two former. He saies that the Church of *Smirna* had *Polycarpus* plac't there by *John*, and the Church of *Rome* *Clement* ordain'd by *Peter*, and so the rest of the Churches did shew, what Bishops they had receiv'd by the appointment of the *Apostles*. None of this will be contradicted, for we have it out of the Scripture that Bishops or *Presbyters*, which were the same, were left by the *Apostles* in every Church, and they might perhaps give some speciall charge to *Clement*, or *Polycarpus*, or *Linus*, and put some speciall trust in them for the experience they had of their faith, and constancy; it remaines yet to be evinc't out of this and the like places, which will never be, that the word Bishop is otherwise taken, then in the language of Saint *Paul*, and the *Acts*, for an order above *Presbyters*. We grant them Bishops, we grant them worthy men, we grant them plac't in severall

Churches by the *Apostles*, we grant that *Irenæus*, and *Tertul*:
 affirme this, but that they were plac't in a superiour Order
 above the *Presbytery*, shew from all these words why we
 should grant. 'Tis not enough to say the *Ap*: left this man
 5 Bishop in *Rome*, & that other in *Ephesus*, but to shew when
 they alterd their owne decree set downe by St. *Paul*, and
 made all the *Presbyters* underlings to one Bishop. But sup-
 pose *Tertullian* had made an imparity where none was orig-
 inally, should hee move us, that goes about to prove an im-
 10 parity betweene *God* the Father, and *God* the Sonne, as these
 words import in his Booke against *Praxeas*. The Father is the
 whole substance, but the Son a derivation, and portion of the
 whole, as he himselfe professes because the Father is greater
 then me. Beleeve him now for a faithfull relater of tradition,
 15 whom you see such an unfaithfull expounder of the Scripture,
 besides in his time all allowable tradition was now lost. For
 this same Author whom you bring to testifie the ordination of
Clement to the Bishoprick of *Rome* by *Peter*, testifies also in
 the beginning of his treatise concerning Chastity, that the
 20 Bishop of *Rome* did then use to send forth his edicts by the
 name of *Pontifex Maximus*, and *Episcopus Episcoporum* chief
 Priest, and Bishop of Bishops. For shame then doe not urge
 that authority to keepe up a Bishop, that will necessarily in-
 gage you to set up a *Pope*. As little can your advantage bee
 25 from *Hegesippus* an Historian of the same time not extant,
 but cited by *Eusebius*, his words are, that in every City all
 things so stood in his time as the Law, and the *Prophets*, and
 our Lord did preach. If they stood so, then stood not Bishops

above *Presbyters*, for what our Lord, and his Disciples taught, *God* be thanked, we have no need to goe learne of him: and you may as well hope to perswade us out of the same Author, that *James* the brother of our Lord was a *Nazarite*, and that
 5 to him only it was lawfull to enter into the holy of Holies, that his food was not upon any thing that had life, fish, or flesh, that he us'd no wollen garments, but onely linnen, and so as he trifles on.

If therefore the tradition of the Church were now grown
 10 so ridiculous, & disconsenting from the Doctrine of the *Apostles*, even in those points which were of lest moment to mens particular ends, how well may we be assur'd it was much more degenerated in point of *Episcopacy*, and precedency, things which could affor'd such plausible pretenses, such com-
 15 modious traverses for ambition, and Avarice to lurke behind.

As for those *Brittaine* Bishops which you cite, take heed p. 13.
 what you doe, for our *Brittaine* Bishops lesse ancient then these, were remarkable for nothing more then their poverty, as *Sulp. Severus*, and *Beda* can remember you of examples
 20 good store.

Lastly (for the fabulous *Metaphrastes* is not worth an an- p. 16.
 swer) that authority of *Clemens Alexandrinus* is not to be found in all his workes, and wherever it be extant, it is in controversie, whether it be *Clements* or no; or if it were it sayes
 25 onely that Saint *John* in some places constituted Bishops: questionlesse he did, but where does *Clement* say he set them above *Presbyters*? no man will gainesay the constitution of *Bishops*, but the raising them to a superiour, and distinct

order above *Presbyters*, seeing the Gospell makes them one and the same thing, a thousand such allegations as these will not give Prelaticall *Episcopacy*, one Chapell of ease above a Parish Church. And thus much for this cloud I cannot say
 5 rather then petty-fog of witnesses, with which Episcopall men would cast a mist before us, to deduce their exalted *Episcopacy* from Apostolick times. Now although, as all men well know, it be the wonted shift of errour, and fond Opinion, when they find themselves outlaw'd by the Bible, and forsaken of sound
 10 reason, to betake them with all speed to their old starting hole of tradition, and that wild, and overgrowne Covert of antiquity thinking to farme there at large roome, and find good stabling, yet thus much their owne deify'de antiquity betrayes them, to informe us that Tradition hath had very seldome or
 15 never the gift of perswasion; as that which Church Histories report of those *East*, and *Western Paschalists* formerly spoken of will declare, who would have thought that *Polycarpus* on the one side could have err'd in what he saw Saint *John* doe, or *Anicetus* Bishop of *Rome* on the other side, in what he or
 20 some of his friends might pretend to have seene Saint *Peter*, or Saint *Paul* doe, and yet neither of these could perswade either when to keepe Easter; The like frivolous contention troubled the Primitive English Churches, while *Colmanus*, and *Wilfride* on either side deducing their opinions, the one
 25 from the undeniable example of Saint *John*, and the learned Bishop *Anatolius*, and lastly the miraculous *Columba*: the other from Saint *Peter*, and the *Nicene* Councell could gaine no ground each of other till King *Oswy* perceiving no likeli-

hood of ending the Controversie that way, was faine to decide it himselfe good King, with that small knowledge, wherewith those times had furnisht him. So when those pious Greek *Emperours* began, as *Cedrenus* relates, to put downe Monks, and abolish Images, the old Idolaters finding themselves
5 blasted, and driven back by the prevailing light of the Scripture, sent out their sturdy *Monks* call'd the *Abramites*, to alledge for images the ancient Fathers *Dionysius*, and this our objected *Irenæus*, nay they were so high flowne in their an-
10 tiquity, that they undertooke to bring the *Apostles*, and *Luke* the *Evangelist*, yea *Christ* himselfe, from certaine records that were then current, to patronize their Idolatry, yet for all this the worthy Emperour *Theophilus*, even in those darke times chose rather to nourish himselfe, and his people with the
15 sincere milke of the Gospell, then to drinke from the mixt confluence of so many corrupt, and poysonous waters, as tradition would have perswaded him to by most ancient seeming authorities: In like manner all the reformed Churches abroad unthroning *Episcopacy* doubtlesse were not ignorant of these
20 testimonies alledg'd to draw it in a line from the *Apostles* dayes, for surely the Author will not thinke he hath brought us now any new authorities, or considerations into the world, which the Reformers in other places were not advis'd of, and yet we see, the intercession of all these Apostolick Fathers
25 could not prevaile with them to alter their resolved decree of reducing into Order their usurping, and over provender'd *Episcopants*: and *God* hath blest their worke this hunder'd yeares, with a prosperous and stedfast, and still happy suc-

cesse. And this may serve to prove the insufficiency of these
 present *Episcopall* Testimonies not only in themselves, but in
 the account of those ever that have beene the followers of
 truth. It will next behoove us to consider the inconvenience
 5 we fall into, by using our selves to bee guided by these kind of
 Testimonies. He that thinks it the part of a well learned man,
 to have read diligently the ancient stories of the Church, and
 to be no stranger in the volumes of the Fathers shall have all
 judicious men consenting with him; not hereby to controule,
 10 and new fangle the Scripture, *God* forbid, but to marke how
 corruption, and *Apostacy* crept in by degrees, and to gather
 up, where ever wee find the remaining sparks of Originall
 truth, wherewith to stop the mouthes of our adversaries, and
 to bridle them with their own curb, who willingly passe by
 15 that which is Orthodoxall in them, and studiously cull out
 that which is commentitious, and best for their turnes, not
 weighing the Fathers in the ballance of Scripture, but Scrip-
 ture in the ballance of the Fathers, if wee therefore making
 first the Gospell our rule, and Oracle shall take the good which
 20 wee light on in the Fathers, and set it to oppose the evill which
 other men seek from them, in this way of Skirmish wee shall
 easily master all superstition, and false doctrine; but if we
 turne this our discreet, and wary usage of them into a blind
 devotion towards them, and whatsoever we find written by
 25 them, wee both forsake our owne grounds, and reasons which
 led us at first to part from *Rome*, that is to hold to the Scrip-
 tures against all antiquity; wee remove our cause into our
 adversaries owne Court, and take up there those cast prin-

ciples which will soone cause us to soder up with them againe, in as much as beleeving antiquity for it self in any one point, we bring an ingagement upon our selves of assenting to all that it charges upon us. For suppose we should now neglect-
 5 ing that which is cleare in Scripture, that a Bishop and *Presbyter* is all one both in name, and office, and that what was done by *Timothy*, and *Titus* executing an extraordinary place, as fellow labourers with the *Apostles*, and of a universall charge in planting Christianity through divers regions, cannot
 10 be drawne into particular, and dayly example, suppose that neglecting this cleerenesse of the text, we should by the uncertaine, and corrupted writings of succeeding times, determine that Bishop and *Presbyter* are different, because we dare not deny what *Ignatius* or rather the *Perkin Warbeck* of *Ignatius* sayes, then must we bee constrain'd to take upon our
 15 selves a thousand superstitions, and falsities which the Papist will prove us downe in from as good authorities, and as ancient, as these that set a Bishop above a *Presbyter*. And the plaine truth is that when any of our men of those that are
 20 wedded to antiquity come to dispute with a Papist, and leaving the Scriptures put themselves without appeale to the sentence of *Synods*, and Councells, using in the cause of *Sion* the hir'd souldjery of revolted *Israel*, where they give the *Romanist* one buffe, they receive two counterbuffs. Were it therefore
 25 but in this regard, every true Bishop should be afraid to conquer in his cause by such authorities as these, which if we admit for the authorities sake, we open a broad passage for a

multitude of Doctrines that have no ground in Scripture, to break in upon us.

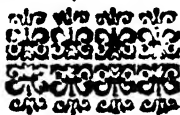
Lastly I doe not know, it being undeniable that there are but two Ecclesiasticall Orders, Bishops, and Deacons mention'd in the *Gospell*, how it can be lesse then impiety to make a demurre at that, which is there so perspicuous, confronting, and paralleling the sacred verity of Saint *Paul* with the offalls, and sweepings of antiquity that met as accidentally and absurdly, as *Epicurus* his atoms to patch up a Leucippean *Ignatius*, enclining rather to make this phantasme an expounder, or indeed a depraver of Saint *Paul*, then Saint *Paul* an examiner, and discoverer of this impostorship, nor caring how slightly they put off the verdict of holy Text unsalv'd, that sayes plainly there bee but two orders, so they maintaine the reputation of their imaginary Doctor that proclaimes three: certainly if *Christs* Apostle have set downe but two, then according to his owne words, though hee himselfe should unsay it, and not onely the Angell of *Smyrna*, but an Angell from Heaven should beare us downe that there bee three, Saint *Paul* has doom'd him twise, let him be accur'st, for *Christ* hath pronounc't that no tittle of his word shall fall to the ground, and if one jot be alterable it is as possible that all should perish; And this shall bee our *righteousnes*, our ample warrant, and strong assurance both now, and at the last day never to be asham'd of, against all the heaped names of Angells, and Martyrs, Councells, and Fathers urg'd upon us, if we have given our selves up to be taught by the pure, and living precept of *Gods* word onely, which without more additions, nay

with a forbidding of them hath within it selfe the promise of eternall life, the end of all our wearisome labours, and all our sustaining hopes. But if any shall strive to set up his *Ephod*, and *Teraphim* of Antiquity against the brightnesse, and perfection of the *Gospell*, let him feare lest he and his *Baal* be turn'd into *Bosheth*. And thus much may suffice to shew that the pretended *Episcopacy* cannot be deduc't from the *Apostolicall* TIMES.

The End.

ANIMADVERSIONS
UPON THE
REMONSTRANTS DEFENCE

ANIMADVERSIONS
UPON
The Remonstrants
Defence,
AGAINST
SMECTYMNIVVS.



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ANIMADVERSIONS

Upon the *Remonstrants* Defence, against S M E C T Y M N U U S.

The Preface.

ALTHOUGH it be a certaine truth that they who undertake a Religious Cause need not care to be Men-pleasers; yet because the satisfaction of tender and mild consciences is far different from that which is call'd Men-pleasing, to satisfie such, I shall adresse my selfe in few words to give notice before hand of something in this booke, which to some men perhaps may seeme offensive, that when I have render'd a lawfull reason of what is done, I may trust to have sav'd the labour of defending or excusing hereafter. Wee all know that in private and personall injuries, yea in publique sufferings for the cause of Christ, his rule and example teaches us to be so farre from a readinesse to speak evill, as not to answer the reviler in his language though never so much provok't. Yet in the detecting, and convincing of any notorious enimie to truth and his Countries peace, especially that is conceited to have a voluble and smart fluence of tongue, and in the vaine confidence of that, and out of a more tenacious cling to worldly respects, stands up for all the rest to justifie a

long usurpation and convicted Pseudepiscopy of Prelates, with all their ceremonies, Liturgies, and tyrannies which God and man are now ready to explode and bisse out of the land; I suppose and more then suppose, it will be nothing
5 *disagreeing from Christian meeknesse to handle such a one in a rougher accent, and to send home his haughtinesse well bespurted with his owne holy-water. Nor to do thus are we unauthoritied either from the morall precept of SALOMON to answer him thereafter that prides him in his folly;*
10 *nor from the example of Christ; and all his followers in all Ages, who in the refuting of those that resisted sound Doctrine, and by subtile dissimulations corrupted the minds of men, have wrought up their zealous souls into such vehemencies, as nothing could be more killingly spoken: for*
15 *who can be a greater enemy to Mankind, who a more dangerous deceiver then he who defending a traditionall corruption uses no common Arts, but with a wily Stratagem of yeelding to the time a greater part of his cause, seeming to forgo all that mans invention hath done therein, and*
20 *driven from much of his bold in Scripture, yet leaving it hanging by a twin'd threed, not from divine command but from Apostolicall prudence or assent, as if he had the surety of some rousing trench, creeps up by this meanes to his relinquish't fortresse of divine authority againe; and still*
25 *hovering betweene the confines of that which hee dares not hee openly, and that which he will not be sincerely, traines on the easie Christian insensibly within the close ambushment of worst errors, and with a slye shuffle of counterfeite*

*principles chopping and changing till bee have glean'd all the good ones out of their minds, leaves them at last, after a slight resemblance of sweeping and garnishing under the sevenfold possession of a desperate stupidity. And there-
5 fore they that love the soules of men, which is the dearest love, and stirs up the noblest jealousie, when they meet with such collusion, cannot be blam'd though they bee transported with the zeale of truth to a well heated fervencie; especially, seeing they which thus offend against the soules
10 of their brethren, do it with delight to their great gaine, ease, and advancement in this world, but they that seeke to discover and oppose their false trade of deceiving, do it not without a sad and unwilling anger, not without many hazards, but without all private and personall spleene, and
15 without any thought of earthly reward, when as this very course they take stopps their hopes of ascending above a lowly and unenviable pitch in this life. And although in the serious uncasing of a grand imposture (for to deale plainly with you Readers, Prelatry is no better) there be
20 mixt here and there such a grim laughter, as may appeare at the same time in an austere visage, it cannot be taxt of levity or insolence: for even this veine of laughing (as I could produce out of grave Authors) bath oft-times a strong and sinewy force in teaching and confuting; nor can there
25 be a more proper object of indignation and scorne together then a false Prophet taken in the greatest dearest and most dangerous cheat, the cheat of soules: in the disclosing whereof if it be harmfull to be angry, and withall to cast a lowring*

smile, when the properest object calls for both, it will be long enough ere any be able to say why those two most rationall faculties of humane intellect anger and laughter were first seated in the brest of man. Thus much (Readers)
 5 *in favour of the softer spirited Christian, for other exceptions there was no thought taken. Onely if it bee ask't why this close and succinct manner of coping with the Adversary was rather chosen, this was the reason, chiefly that the ingenuous Reader without further amusing himselfe in*
 10 *the labyrinth of controversall antiquity, may come the speediest way to see the truth vindicated, and Sophistry taken short at the first false bound. Next that the Remonstrant himselfe as oft as bee pleases to be frolick and brave it with others may find no gaine of money, and may learne not to*
 15 *insult in so bad a cause. But now he begins.*

Remonstrant.

My single *Remonstrance* is encountred with a plurall *Sect. 1. p. 1.*
Adversary.

Answer.

20 Did not your single *Remonstrance* bring along with it a hot sent of your more then singular affection to spirituall pluralities, your singlenesse would be lesse suspected with all good Christians then it is.

Remonst. Their names, persons, qualities, numbers, I care
 25 not to know.

Ans. Their names are knowne to the all-knowing power

above, and in the meane while doutlesse they wreck not whether you or your *Nomenclator* know them or not.

Remonst. But could they say my name is Legion; for wee are many.

- 5 *Ans.* Wherefore should you begin with the Devils name descanting upon the number of your opponents? wherefore that conceit of *Legion* with a by-wipe? was it because you would have men take notice how you esteeme them, whom through all your booke so bountifully you call your brethren?
10 wee had not thought that *Legion* could have furnisht the *Remonstrant* with so many brethren.

Remonst. My cause yea Gods would bid me meet them undismay'd, &c.

- Ans.* Ere a foot further we must bee content to heare a
15 preambling boast of your valour, what a St. *Dunstane*, you are to encounter *Legions*, either infernall or humane.

Remonst. My cause, yea Gods.

- Ans.* What gods? unlesse your belly or the god of this world be hee? shew us any one point of your *Remonstrance*
20 that do's not more concern superiority, pride, ease and the belly, then the truth and glory of God, or the salvation of soules.

Remonst. My cause, yea Gods would bid me meet them undismay'd, and to say with holy *David*, *though an hoast, &c.*

- 25 *Ans.* Doe not think to Perswade us of your undaunted courage by misapplying to your selfe the words of holy *David*; we know you feare, and are in an agonie at this present, lest you should lose that superfluity of riches and honour which

your party usurp. And whosoever covets and so earnestly labours to keep such an incumbring surcharge of earthly things, cannot but have an earth-quake still in his bones. You are not arm'd *Remonstrant*, nor any of your band, you are not
 5 dieted, nor your loynes girt for spirituall valour, and Christian warfare, the luggage is too great that followes your Camp; your hearts are there, you march heavily. How shall we think you have not carnall feare while we see you so subject to carnall desires?

10 *Remonst.* I doe gladly fly to the barre.

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Ans. To the barre with him then. Gladly you say. We beleeve you as gladly as your whole faction wish't, and long'd for the assembling of this Parliament, as gladly as your beneficiaries the *Priests* came up to answer the complaints and
 15 outcries of all the Shires.

Remonst. The *Areopagi*? who were those? truly my masters I had thought this had beene the name of the place, not of the men.

Answ. A soar-Eagle, would not stoope at a flye, but sure
 20 some *Pedagogue* stood at your Elbow, and made it itch with this parlous Criticisme they urg'd you with a Decree of the sage and severe Judges of *Athens*, and you cite them to appeare for certaine *Paragogicall* contempts, before a capricious *Pædantie* of hot-liver'd Grammarians. Mistake not the
 25 matter courteous *Remonstrant*, they were not making Latines: if in dealing with an outlandish name they thought it best not to screw the English mouth to a harsh forreigne termination, so they kept the radicall word, they did no more

then the elegantest Authors among the *Greeks, Romans*, and at this day the *Italians* in scorn of such a servility use to doe. Remember how they mangle our Brittish names abroad; what trespasse were it, if wee in requitall should as much neglect theirs? and our learned *Chaucer* did not stick to doe so, writing *Semyramus* for *Semiramis*, *Amphiorax* for *Amphiaraus*, K. *Sejes* for K. *Ceyx* the husband of *Alcyone*, with many other names strangely metamorphis'd from true *Orthography*, if he had made any account of that in these kind of words.

10 *Remonst.* Lest the world should think the presse had of late forgot to speak any language other then libellous, this honest paper hath broken through the throng.

At the beginning of his *Remonstrance*.

Answ. Mince the matter while you will, it shew'd but green practise in the lawes of discreet *Rhetorique* to blurt
15 upon the eares of a judicious *Parliament* with such a presumptuous and over-weening *Proem*: but you doe well to be the Sewer of your owne messe.

Remon. That which you miscall the Preface, was a too just complaint of the shamfull number of Libells.

20 *Ans.* How long is it that you, and the Prelaticall troop have bin in such distast with Libells? aske your *Lysimachus Nic-anor* what defaming invectives have lately flown abroad against the Subjects of *Scotland*, and our poore expulsed Brethren of *New-England*, the Prelates rather applauding,
25 then shewing any dislike: and this hath bin ever so, in so much, that Sir *Francis Bacon* in one of his discourses complaines of the Bishops uneven hand over these Pamflets, confining those against Bishops to darknesse, but Licencing those

against Puritans to be utter'd openly, though with the greater mischeife of leading into contempt the exercise of Religion in the persons of sundry Preachers, and disgracing the higher matter in the meaner person.

- 5 *Remon.* A point no lesse essential to that proposed *Remonstrance*.

Ans. Wee know where the shoo wrings you, you fret, and are gall'd at the quick, and O what a death it is to the Prelates to be thus un-visarded, thus uncas'd, to have the Periwigs
 10 pluk't off that cover your baldnesse, your inside nakednesse thrown open to publick view. The *Romans* had a time once every year, when their Slaves might freely speake their minds, twere hard if the free borne people of *England*, with whom the voyce of Truth for these many yeares, even against the
 15 proverb, hath not bin heard but in corners, after all your Monkish prohibitions, and expurgatorious indexes, your gags and snaffles, your proud *Imprimaturs* not to be obtain'd without the shallow surview, but not shallow hand of some mercenary, narrow Soul'd, and illiterate Chaplain; when liberty
 20 of speaking, then which nothing is more sweet to man, was girded, and straight lac't almost to a broken-winded tizzick, if now at a good time, our time of *Parliament*, the very jubily, and resurrection of the State, if now the conceal'd, the agreev'd, and long persecuted Truth, could not be suffer'd
 25 speak, and though she burst out with some efficacy of words, could not be excus'd after such an injurious strangle of silence, nor avoyde the censure of Libelling, twere hard, twere something pinching in a Kingdome of free spirits. Some Princes,

and great Statists, have thought it a prime piece of necessary policy to thrust themselves under disguise into a popular throng, to stand the night long under eaves of houses, and low windows, that they might hear every where the free utterances
5 of privat brests, and amongst them find out the precious gemme of Truth, as amongst the numberlesse pibbles of the Shoar; wherby they might be the abler to discover, and avoid that deceitfull, and close coutcht evill of flattery that ever attends them, and misleads them, and might skilfully know
10 how to apply the severall redresses to each malady of State, without trusting the disloyall information of Parasites, and Sycophants: wheras now this permission of free writing, were there no good else in it, yet at some times thus licenc't, is such an unripping, such an Anatomie of the shiest, and tenderest particular truths, as makes not only the whole Nation in many points the wiser, but also presents, and carries home to Princes, and men most remote from vulgar concourse, such a full insight of every lurking evil, or restrained good among the Commons, as that they shall not need heerafter in old
20 Cloaks, and false Beards, to stand to the courtesy of a night-walking cudgeller for eaves dropping, nor to accept quietly as a perfume, the over-head emptying of some salt lotion. Who could be angry therefore but those that are guilty, with these free-spoken, and plaine harted men that are the eyes of
25 their Country, and the prospective glasses of their Prince? But these are the nettlers, these are the blabbing Bookes that tell, though not halfe your fellows feats. You love toothlesse

Satyr; let me informe you, a toothlesse Satyr is as improper as a toothed sleekstone, and as bullish.

Remon. I beseech you brethren spend your Logick upon your own workes.

- 5 *Ans.* The peremptory Analysis that you call it, I beleeve will be so hardy as once more to unpinne your spruce fastidious oratory, to rumple her laces, her frizzles, and her bobins though she wince, and fling, never so Peevishly.

10 *Remon.* Those verbal exceptions are but light froth, and *P. 4.* will sink alone.

- 15 *Ans.* O rare subtlety, beyond all that *Cardan* ever dream't of, when I beseech you, will light things sink? when will light froth sink alone. Here in your phrase, the same day that heavy plummets will swimme alone. Trust this man, Readers if you please, whose divinity would reconcile *England* with *Rome*, and his philosophy make friends nature with the *Chaos, sine pondere habentia pondus*.

Remon. That scum may be worth taking off which followes.

- 20 *Ans.* Spare your Ladle Sir, it will be as bad as the Bishops foot in the broth; the scum will be found upon your own *Remonstrance*.

Remon. I shall desire all indifferent eyes to judge whether these men do not endeavour to cast unjust envy upon me.

- 25 *Ans.* Agreed.

Remon. I had said that the civil polity as in generall notion, hath some times varied, and that the civil came from arbitrary imposers, these gracious interpreters would needs draw my

words to the present, and particular goverment of our Monarchy.

Ans. And deservedly have they don so; take up your Logick else and see: civil politie, say you, hath sometimes varied, and
5 came from arbitrary imposers, what proposition is this? Bishop *Downam* in his *Dialecticks* will tell you it is a generall axiome, though the universal particle be not expres't, and you your selfe in your defence so explaine in these words as in general notion. Hence is justly inferr'd he that saies civil polity is
10 arbitrary, saies that the civil polity of *England* is Arbitrary. The inference is undeniable, *a thesi ad hypothesin*, or from the general to the particular, an evincing argument in Logick.

Remon. Brethren whiles yee desire to seeme Godly, learne p. 5. to be lesse malitious.

15 *Ans. Remonstrant*, till you have better learnt your principles of Logick, take not upon you to be a Doctor to others.

Remon. God blesse all good men from such charity.

Ans. I never found that Logickall maxims were uncharitable before, yet should a Jury of Logicians passe upon you,
20 you would never be sav'd by the Book.

Remon. And our Sacred Monarchy from such friends.

Ans. Adde, as the Prelates.

Remon. If Episcopacy have yoked Monarchy, it is the Insolence of the Persons, not the fault of the Calling.

25 *Ans.* It was the fault of the persons, and of no Calling, we doe not count Prelatry a Calling.

Remon. The testimony of a Pope (whom these men honor P. 6. highly) *Ans.* That slanderous insertion was doubtles a

pang of your incredible charity, the want whereof, you lay so often to their charge; a kind token of your favour lapt up in a parenthesis, a piece of the Clergy benevolence layd by to maintain the Episcopal broile, whether the 1000 Horse or no, 5 time will discover, for certainly had those cavaliers come on to play their parts, such a ticket as this of highly honouring the Pope, from the hand of a Prelate, might have bin of special use, and safety to them that had car'd for such a ransom.

Remon. And what saies Antichrist.

10 *Ans.* Ask your Brethren the Prelates that hold intelligence with him, ask not us. But is the Pope Antichrist now? good newes! take heed you be not shent for this, for tis verily thought, that had this Bill bin put in against him in your last Convocation, he would have bin clear'd by most voices.

15 *Remon:* Any thing serves against Episcopacy.

Ans. See the frowardnes of this man, he would perswade us that the succession, and divine right of Bishopdom hath bin unquestionable through all ages, yet when they bring against him Kings, they were irreligious, *Popes*, they are Antichrist, 20 by what *Æra* of computation, through what Faery Land would the man deduce this Perpetual beadrout of uncontradicted Episcopacy? The *Pope* may as well boast his ungainsaid authority to them that will beleive that all his contradic-tors were either irreligious, or heretical.

25 *Remon.* If the Bishops, saith the *Pope*, be declar'd to be of di-vine right they would be exempted from regal power, and if there might be this danger in those Kingdomes why is this en-viously upraid to those of ours? who do gladly professe &c. p. 7.

Ans. Because your dissever'd principles were but like the mangl'd pieces of a gash't Serpent, that now begun to close, and grow together Popish againe. Whatsoever you now gladly professe out of fear, we know what your drifts were
5 when you thought your selves secure.

Remon. It is a foul slander to charge the name of Episcopacy with a faction, for the fact imputed to some few.

Ans. The more foul your faction that hath brought a harmlesse name into obloquie, and the fact may justly be imputed
10 to all of yee that ought to have withstood it, and did not.

Remon. Fie Brethren, are yee the Presbyters of the Church of *England*, and dare chalenge Episcopacy of faction.

Ans. Yes, as oft as Episcopacy dares be factious.

Remon. Had you spoken such a word in the time of holy
15 Cyprian, what had become of you?

Ans. They had neither bin hal'd into your Gehenna at *Lambeth*, nor strappado'd with an Oath *Ex Officio* by your bow men of the Arches: and as for *Cyprians* time, the cause was farre unlike, he indeed succeeded into an Episcopacy that
20 began then to Prelatize, but his personal excellence like an antidote overcame the malignity of that breeding corruption which was then a disease that lay hid for a while under shew of a full, and healthy constitution, as those hydropick humors not discernable at first from a fair and juicy fleshinesse of
25 body, or that unwonted ruddy colour which seems gracefull to a cheek otherwise pale, and yet arises from evil causes, either of some inward obstruction, or inflammation, and might deceav the first Phisicians till they had learnt the se-

quell, which *Cyprians* dayes did not bring forth, and the Prelatism of Episcopacy which began then to burgeon, and spread, had as yet, especially in famous men a fair, though a false imitation of flourishing.

- 5 *Remon.* Neither is the wrong lesse to make application of P. 8. that which was most justly charged upon the practises, and combinations of Libelling Separatists, whom I deservedly censur'd &c.

- Ans.* To conclude this Section, our *Remonstrant* we see is
 10 resolv'd to make good that which was formerly said of his Book, that it was neither *humble*, nor a *Remonstrance*, and this his defence is of the same Complexion. When he is constrain'd to mention the notorious violence of his Clergy attempted on the Church of *Scotland*, he slightlie termes it a
 15 fact imputed to some few; but when he speakes of that which the *Parliament* voutsafes to name the *City Petition*, which I, saith he, (as if the State had made him publick Censor) deservedly censur'd. And how? as before for a tumultuarie, and underhand way of procured subscriptions, so now in his de-
 20 fence more bitterly, as the practizes, and combinations of Libelling Separatists, and the miszealous advocates thereof, justly to be branded for incendiaries. Whether this be for the honour of our cheif Citty to be noted with such an infamie for a Petition, which not without some of the Magistrates, and
 25 great numbers of sober, and considerable men, was orderly, and meekly presented, Although our great Clarks think that these men, because they have a Trade (as *Christ himselfe*, and *Saint Paul* had) cannot therefore attaine to some good meas-

ure of knowledge, and to a reason of their actions, as well as they that spend their youth in loitering, bezzling, and harlotting, their studies in unprofitable questions, and barbarous sophistry, their middle age in ambition, and idlenesse, their
 5 old age in avarice, dotage, and diseases: and whether this reflect not with a contumely upon the *Parliament* it selfe, which thought this Petition worthy, not only of receaving, but of voting to a commitment, after it had bin advocated, and mov'd for by some honourable, and learned Gentlemen of
 10 the House, to be cal'd a combination of Libelling Separatists, and the advocates thereof to be branded for Incendiaries, whether this appeach not the judgement, and approbation of the *Parliament*, I leave to equall Arbiters.

Remon. After the overflowing of your gall, you descend *Sect. 2.*
 15 to Liturgy, and Episcopacy.

Ans. The overflow being past, you cannot now in your owne judgement impute any bitterness to their following discourses.

Remon. D. *Hall* whom you name, I dare say for honors *P. 9.*
 20 sake.

Ans. Y'are a merry man Sir, and dare say much.

Remonst. And why should I not speake of Martyrs, as the Authors and users of this holy *Liturgie*?

Answ. As the Authors? the Translators you might per-
 25 haps have said, for *Edward* the Sixt, as *Hayward* hath written in his Story, will tell you upon the word of a K. that the order of the Service, and the use thereof in the English Tongue is no other then the old Service was, and the same words in English

which were in Latine, except a few things omitted, so fond, that it had been a shame to have heard them in English; these are his words: whereby we are left uncertaine who the Author was, but certaine that part of the work was esteem'd so absurd
 5 by the Translators thereof, as was to be asham'd of in English. O but the Martyrs were the refiners of it, for that only is left you to say. Admit they were, they could not refine a Scorpion into a Fish, though they had drawn it, and rinc't it with never so cleanly Cookery, which made them fall at variance among
 10 themselves about the use either of it, or the Ceremonies belonging to it.

Remonst. Slight you them as you please, we blesse God for such Patrons of our good cause.

Answ. O *Benedicite! Qui color ater erat, nunc est con-*
 15 *trarius atro.* Are not these they which one of your Bishops in print scornfully termes the *Foxian* Confessors? Are not these they whose Acts and Monuments are not onely so contemptible, but so hatefull to the *Prelates*, that their Story was almost come to be a prohibited *book*, which for these two or three
 20 Editions hath crept into the world by stealth, and at times of advantage, not without the open regret and vexation of the Bishops, as many honest men that had to doe in setting forth the *Book* will justifie. And now at a dead lift for your *Liturgie* you blesse God for them: out upon such hypocrisie.

25 *Remonst.* As if wee were bound to make good every word *P. 10.* that falls from the mouth of every Bishop.

Answ. Your faction then belike is a subtile *Janus*, and ha's two faces: your bolder face to set forward any innovations or

scandalls in the Church, your cautious, and wary face to disavow them if they succeed not, that so the fault may not light upon the function, lest it should spoil the whole plot by giving it an irrecoverable wound; wherefore els did you not long agoe, as a good Bishop should have done, disclaim, and protest against them. Wherefore have you sate still, and comply'd and hoodwinkt, till the generall complaints of the Land have squeez'd you to a wretched, cold and hollow-hearted confession of some Prelaticall riots both in this and other places of
10 your *Booke*. Nay what if you still defend them as followes?

Remonst. If a Bishop have said that our *Liturgie* hath bin so wisely and charitably fram'd as that the devotion of it yeeldeth no cause of offence to a very *Popes* care.

Ans. O new and never-heard of Supererogative heighth of
15 wisdom and charity in our *Liturgie*! is the wisdom of God or the charitable framing of Gods word otherwise inoffensive to the *Popes* care, then as hee may turne it to the working of his misterious iniquitie? A little pulley would have stretch't your wise and charitable frame it may be three inches further,
20 that the devotion of it might have yeilded no cause of offence to the very devils care, and that had beene the same wisdom and charity surmounting to the highest degree. For *Anti-christ* wee know is but the Devils Vicar, and therefore please him with your *Liturgie*, and you please his maister.

25 *Remon.* Would you thinke it requisite that wee should chide and quarrell when we speake to the God of peace?

Answ. Fie no Sir; but forecast our prayers so that Sathan and his instruments may take as little exception against

them as may be, lest they should chide and quarrell with us.

Remon. It is no little advantage to our cause, and piety, that our Liturgy is taught to speak severall languages for use and example.

5 *Answ.* The language of *Ashdod* is one of them, and that makes so many English-men have such a smattering of their *Philistian* Mother. And indeed our *Liturgie* hath run up and downe the world like an English galloping Nun, proffering her selfe, but wee heare of none yet that bids money for her.

10 *Remonst.* As for that sharp censure of learned Mr. *Calvin*, it might well have beene forborne by him in *aliena Republica*.

Answ. Thus this untheologicall *Remonstrant* would divide the individuall Catholicke Church into severall Republicks: know therefore that every worthy *Pastor* of the Church
15 of *Christ* hath universall right to admonish over all the world within the Church; nor can that care be alien'd from him by any distance or distinction of nation, so long as in Christ all nations and languages are as one household.

Remonst. Neither would you thinke it could become any
20 of our greatest Divines to meddle with his charge. P. 11.

Answ. It hath ill become 'em indeed to meddle so maliciously, as many of them have done, though that patient and Christian City hath borne hitherto all their profane scoffes with silence.

25 *Remonst.* Our *Liturgie* past the judgement of no lesse reverent heads then his owne.

Answ. It brib'd their judgement with worldly ingagements and so past it.

Remonst. As for that unparallel'd discourse concerning the antiquity of *Liturgies*; I cannot help your wonder, but shall justifie mine owne assertion.

Ans. Your justification is but a miserable shifting off those
5 testimonies of the ancientest Fathers alledg'd against you, and the authority of some Synodal Canons, which are no warrant to us. Wee professe to decide our controversies only by the Scriptures, but yet to repress your vain glory, there will be voluntarily bestow'd upon you a sufficient conviction of your
10 novelties out of succeeding antiquity.

Remon. I cannot see how you will avoid your owne contradiction, for I demand is this order of praying and administration set, or no, if it be not set, how is it an order, and if it be a set order both for matter, and form. P. 12.

15 *Ans.* Remove that form, lest you tumble over it, while you make such hast to clap a contradiction upon others.

Remon. If the formes were meerly Arbitrary, to what use was the prescription of an order?

Ans. Nothing will cure this mans understanding, but some
20 familiar, and Kitchin phisick; which with pardon must for plainnes sake be administer'd to him. Call hither your Cook. The order of Breakfast, Dinner, and Supper, answere me, is it set or no? Set. Is a man therefore bound in the morning to potcht eggs, and vinnegar, or at noon to Brawn, or Beeffe, or at
25 night to fresh Sammon, and French Kickshoes? may he not make his meales in order, though he be not bound to this, or that viand? doubtlesse the neat finger'd Artist will answer yes, and help us out of this great controversy without more trouble.

Can we not understand an order in Church assemblies of praying, reading, expounding, and administring, unlesse our praiers be still the same Crambe of words?

Remonst. What a poore exception is this, that Liturgies
5 were compos'd by some particular men?

Ans. It is a greater presumption in any particular men to
arrogate to themselves that which God universally gives to all
his Ministers. A Minister that cannot be trusted to pray in his
own words without being chew'd to, and fescu'd to a formal
10 injunction of his rote-lesson, should as little be trusted to
Preach, besides the vain babble of praying over the same things
immediatly againe, for there is a large difference in the repeti-
tion of some patheticall ejaculation rays'd out of the suddain
earnestnesse and vigour of the inflam'd soul, (such as was that
15 of *Christ* in the Garden) from the continual rehersal of our
daily orisons, which if a man shall kneel down in a morning
and say over, and presently in an other part of the Room kneel
down again, and in other words ask but still for the same
things as it were out of one Inventory, I cannot see how he will
20 escape that heathenish Battologie of multiplying words which
Christ himselfe that has the putting up of our Praiers told us
would not be acceptable in heaven. Well may men of eminent
guifts set forth as many forms, and helps to praier as they please,
but to impose them upon Ministers lawfully call'd, and suffi-
25 ciently tri'd, as all ought to be, ere they be admitted, is a super-
cilious tyranny impropriating the Spirit of God to themselves.

Remon. Doe we abridge this liberty by ordaining a publick *P. 13.*
form.

Ans. Your Bishops have set as fair to doe it as they durst for that old Pharisaicall fear that still dogs them, the fear of the people, though you will say you were none of those, still you would seem not to have joyn'd with the worst, and yet keep
5 alooff off from that which is best. I would you would either mingle, or part, most true it is what *Savanarola* complains, that while hee endeavour'd to reforme the Church, his greatest enemies were still these Lukewarm ones?

Remon. And if the Lords Praier be an ordinary, and stinted
10 form, why not others?

Ans. Because there bee no other Lords that can stint with like authority.

Remon. If *Justine Martyr* said that the instructor of the *P. 14.* people prai'd (as they falsly turn it) according to his ability.

15 *Ans.* ὁση δύναμις αὐτοῦ will be so render'd to the worlds end by those that are not to learne Greek of the *Remonstrant*, and so *Langus* renders it to his face, if he could see, and this ancient Father mentions no antiphonies, or responsories of the people heer, but the only plain acclamation of Amen.

20 *Remon.* The instructor of the people prai'd according to his ability 'tis true, so do ours, and yet wee have a Liturgy, and so had they.

Ans. A quick come off. The ancients us'd Pikes, and Targets, and therfore Guns, and great Ordnance, because wee
25 use both.

Remonst. Neither is this liberty of powring out our selves in our praieres ever the more impeach't by a publique form.

Answ. Yes the time is taken up with a tedious number of Liturgicall tautologies, and impertinencies.

Remon. The words of the Counsell are full and affirmative. P. 16.

Ans. Set the grave counsels up upon their shelves again, and
 5 string them hard, lest their various, and jangling opinions put
 their leavs into a flutter. I shall not intend this hot season to
 bid you the base through the wide, and dusty champaine of
 the Councils, but shall take counsel of that which counsel'd
 them, reason: and although I know there is an obsolet repre-
 10 hension now at your tongues end, yet I shall be bold to say that
 reason is the gift of God in one man, as well as in a thousand;
 by that which wee have tasted already of their Cesterns, wee
 may finde that reason was the onely thing, and not any divine
 command that mov'd them to enjoyne set forms of Liturgy.
 15 First lest any thing in generall might be missaid in their pub-
 lick *Prayers* through ignorance, or want of care, contrary to
 the faith: and next, lest the Arians, and Pelagians in partic-
 ular should infect the people by their hymns, and formes of
 Praier. By the leave of these ancient Fathers, this was no solid
 20 prevention of spreadding Hæresy to debarre the Ministers of
 God the use of their noblest talent, Praier in the Congregation,
 unlesse they had forbid the use of Sermons, and Lectures too,
 but such as were ready made to their hands as our Homelies,
 or else he that was heretically dispos'd, had as fair an oppor-
 25 tunity of infecting in his discours, as in his Praier or hymn.
 As insufficiently, and to say truth, as imprudently did they
 provide by their contrived Liturgies, lest any thing should be
 erroneously praid through ignorance, or want of care in the

Ministers. For if they were carelesse, and ignorant in their Praiers, certainly they would be more carelesse in their Preaching, and yet more carelesse in watching over their Flock, and what prescription could reach to bound them in both these?

- 5 What if reason now illustrated by the word of God, shall be able to produce a better prevention then these Councells have left us against heresie, ignorance or want of care in the Ministry, that such wisdom, and diligence be us'd in the education of those that would be Ministers, and such strict, and
10 serious examination to be undergone ere their admission as Saint *Paul* to *Timothy* sets down at large, and then they need not carry such an unworthy suspicion over the Preachers of Gods word, as to tutor their unsoundnesse with the Abcie of a Liturgy, or to diet their ignorance, and want of care, with the
15 limited draught of a Mattin, and even song drench. And this may suffice after all your laborsome scrutinie of the Councils.

Remon. Our Saviour was pleas'd to make use in the celebration of his last and heavenly Banket both of the fashions, and words which were usual in the Jewish Feasts. P. 17.

- 20 *Ans.* What he pleas'd to make use of, does not justify what you please to force.

Remonst. The set forms of Praier at the Mincha.

Ans. Wee will not buy your Rabbinical fumes, wee have one that calls us to buy of him pure gold tri'd in the fire.

- 25 *Remon.* In the Samaritan Chronicle.

Ans. As little doe wee esteem your Samaritan trumpery, of which people *Christ* himselfe testifies, *Yee worship you know not what.*

Remon. They had their severall Songs. P. 18.

Ans. And so have wee our several Psalmes for severall occasions, without gramercy to your Liturgy.

Remon. Those forms which we have under the names of P. 19.
 5 Saint *James* &c. though they have some intersertions which are plainly spurious, yet the substance of them cannot be taxt for other then holy, and ancient.

Ans. Setting aside the odde coinage of your phrase, which no mintmaister of language would allow for sterling, that a
 10 thing should be taxt for no other then holy, and ancient, let it be suppos'd the substance of them may savour of something holy, or ancient, this is but the matter; the forme, and the end of the thing may yet render it either superstitious, fruitlesse, or impious, and so, worthy to be rejected. The Garments of a
 15 Strumpet are often the same materially, that cloath a chast Matron, and yet ignominious for her to weare, the substance of the tempters words to our Saviour were holy, but his drift nothing lesse.

Remon. In what sense we hold the Roman, a true Church
 20 is so clear'd that this iron is too hot for their fingers.

Ans. Have a care it be not the iron to sear your own conscience.

Remonst. Ye need not doubt but that the alteration of the Pag. 23.
Liturgie will be considered by wiser heads then your owne.

25 *Answ.* We doubt it not because we know your head lookes to be one.

Remonst. Our *Liturgie* Symbolizeth not with *Popish* Masse, neither as Masse nor as *Popish*.

Answ. A pretty slip-skin conveyance to sift Masse into no Masse and *Popish* into not *Popish*; yet saving this passing fine sophisticall boulding hutch, so long as she symbolizes in forme, and pranks her selfe in the weeds of *Popish* Masse, it may be
5 justly fear'd shee provokes the jealousie of God, no otherwise then a wife affecting whorish attire kindles a disturbance in the eye of her discerning husband.

Remonst. If I finde gold in the Channell; shall I throw it away because it was ill laid? Pag. 24.

10 *Answ.* You have forgot that gold hath been anathematiz'd for the idolatrous use, and to eat the good creatures of God once offer'd to Idols, is in Saint *Pauls* account to have fellowship with Devils, and to partake of the Devils Table. And thus you throttle your selfe with your owne Similies.

15 *Remonst.* If the Devils confest the Son of God, shall I disclaime that truth?

Answ. You sifted not so clean before, but you shuffle as foulely now: as if there were the like necessity of confessing Christ, and using the *Liturgie*: wee doe not disclaime that
20 truth; because wee never beleev'd it for his testimonie, but wee may well reject a *Liturgie* which had no being that wee can know of, but from the corruptest times: if therefore the Devill should be given never so much to *Prayer*, I should not therfore cease from that duty, because I learn't it not from
25 him; but if hee would commend to me a new *Pater noster*, though never so seeming holy, hee should excuse me the forme which was his, but the matter, which was none of his, he could not give me, nor I bee said to take it from him. 'Tis not the

goodnesse of matter therefore which is not, nor can be ow'd to the *Liturgie*, that will beare it out, if the form, which is the essence of it, be fantastick, and superstitious, the end sinister, and the imposition violent.

- 5 *Remonst.* Had it beene composed into this frame on purpose to bring Papists to our Churches.

Ans. To bring them to our Churches? alas what was that? unlesse they had beene first fitted by repentance, and right instruction. You'l say the word was there preach't which
10 is the meanes of conversion; you should have given so much honour then to the word preach't, as to have left it to Gods working without the interloping of a Liturgy baited for them to bite at.

Remon. The Project had been charitable and gracious.

- 15 *Ans.* It was Pharisaicall, and vain-glorious, a greedy desire to win Proselytes by conforming to them unlawfully, like the desire of *Tamar*, who to raise up seed to her Husband sate in the common road drest like a Curtezan, and he that came to her committed incest with her. This was that which
20 made the old Christians Paganize, while by their scandalous and base conforming to heathenisme they did no more, when they had done thir utmost, but bring some Pagans to Christianize; for true Christians they neither were themselves, nor could make others such in this fashion.

- 25 *Remonst.* If there be found ought in *Liturgie* that may *Pag. 25.* indanger a scandall, it is under carefull hands to remove it.

Ans. Such carefull hands as have showne themselves sooner bent to remove and expell the men from the scandals,

then the Scandals from the men, and to lose a Soule rather than a sillable or a Surplice.

Remonst. It is idoliz'd they say in *England*, they mean at *Amsterdam*.

5 *Ans.* Be it Idoliz'd therefore where it will, it is only Idolatriz'd in *England*.

Remonst. Multitudes of people they say distast it, more shame for those that have so mistaught them.

Ans. More shame for those that regard not the troubling
10 of Gods Church with things by themselves confest to be indifferent, since true charity is afflicted, and burns at the offence of every little one. As for the Christian multitude which you affirme to be so mistaught, it is evident enough, though you would declaime never so long to the contrarie, that God hath
15 now taught them to detest your *Liturgie* and *Prelacie*: God who hath promis'd to teach all his Children, and to deliver them out of your hands that hunt and worry their soules: hence is it that a man shall commonly find more savoury knowledge in one Lay-man, then in a dozen of Cathedrall
20 *Prelates*, as we read in our Saviours time that the common people had a reverent esteeme of him, and held him a great prophet whilst the gowned *Rabbies*, the incomparable, and invincible Doctors were of opinion that hee was a friend of *Beelzebub*.

25 *Remonst.* If the multitude distast wholesome doctrine, shall we to humor them abandon it. *Pag. 26.*

Ans. Yet againe? as if there were the like necessity of saving Doctrine, and arbitrary if not unlawfull, or incon-

venient *Liturgie*: who would have thought a man could have thwackt together so many incongruous similitudes, had it not been to defend the motley incoherence of a patch'd Missall?

Remon. Why did not other Churches conforme to us, I
5 may boldly say ours was, and is the more noble Church.

Ans. O *Laodicean*, how vainly, and how carnally dost thou boast of noblenesse, and precedency! more Lordly you have made our Church indeed, but not more noble.

Remonst. The second *quære* is so weak, that I wonder it
10 could fall from the pens of wisemen. Pag. 27.

Answ. Y'are but a bad Fencer, for you never make a proffer against another mans weaknesse; but you leave your owne side alwayes open: mark what followes.

Remonst. Brethren, can yee thinke that our reformers had
15 any other intentions then all other the founders of *Liturgies*, the lest part of whose care was the help of the Ministers weaknesse.

Answer. Doe you not perceiue the noose you have brought your selfe into whilst you were so brieue to taunt other men P. 12.
20 with weaknesse? is it cleane out of your mind what you cited from among the Councils; that the principall scope of those *Liturgie*-founders was to prevent either the malice or the weaknesse of the Ministers, their malice of infusing heresie in their formes of *Prayer*, their weaknesse, lest somthing might
25 be composed by them through ignorance or want of care contrary to the faith: is it not now rather to bee wondred that such a weaknesse could fall from the pen of such a wise *Remonstrant* Man?

Remon. Their maine drift was the help of the peoples devotion that they knowing before the matter that should be sued for.

Ans. A sollicitous care, as if the people could be ignorant of the matter to be prayd for; seeing the heads of publique Prayer are either ever constant, or very frequently the same.

Remon. And the words wherwith it should be cloth'd, might be the more prepar'd, and bee so much the more intent, and lesse distracted.

10 *Ans.* As for the words, it is more to be fear'd lest the same continually should make them carelesse or sleepe, then that varietie on the same knowne Subject should distract; variety (as both Musick and Rhethorick teacheth us) erects and rouses an Auditory, like the maisterfull running over many Cords
15 and divisions; whereas if men should ever bee thumming the drone of one plaine Song, it would bee a dull Opiat to the most wakefull attention.

Remonst. Tell me is this *Liturgie* good or evill?

P. 30.

Ans. It is evill: repaire the *Acheloian* horne of your *Dilemma*
20 how you can, against the next push.

Remon. If it be evill, it is unlawfull to be us'd.

Ans. We grant you, and we finde you have not your salve about you.

Remon. Were the imposition amisse, what is that to the
25 people?

Ans. Not a little, because they beare an equall part with the Priest in many places, and have their cues and versets as well as he.

Remon. The eares and hearts of our people looke for a *P. 31.*
settld *Liturgie*.

Ans. You deceive your selfe in their eares and hearts, they
looke for no such matter.

5 *Remonst.* The like answer serves for *Homelies*, surely were
they enjoyn'd to all, &c.

Ans. Let it serve for them that will bee ignorant, we know
that *Hayward* their owne creature writes that for defect of
Preachers Homelies were appointed to bee read in Churches,
10 while *Edw. 6.* reigned.

Remonst. Away then with the Booke whilst it may be sup- *P. 32.*
ply'd with a more profitable nonsense.

Ans. Away with it rather, because it will bee hardly
supply'd with a more unprofitable non-science, then is in some
15 passages of it to be scene.

SECT. 3.

Re. Thus their cavills concerning *Liturgy* are vanish't. *P. 32.*

Ans. You wanted but *Hey-passe* to have made your tran-
sition like a mysticall man of *Sturbridge*. But for all your
20 sleight of hand our just exceptions against *Liturgie* are not
vanisht, they stare you still in the face.

Remonst. Certainly had I done so, I had beene no lesse
worthy to bee spit upon for my saucy uncharitableness, then
they are now for their uncharitable falshood.

25 *Ans.* Wee see you are in choler, therefore till you coole a
while wee turne us to the ingenuous Reader. See how this
Remonstrant would invest himselfe conditionally with all the
rheume of the Towne, that hee might have sufficient to be-

spaul his Brethren. They are accus'd by him of uncharitable falshood, whereas their onely crime hath beene that they have too credulously thought him if not an over-logicall, yet a well-meaning man; but now we find him either grossly deficient in
5 his principles of *Logick*, or else purposely bent to delude the *Parliament* with equivocall Sophistry, scattering among his periods ambiguous words, whose interpretation he will afterwards dispencc according to his pleasure; laying before us universall propositions, and then thinks when he will to pin-
10 ion them with a limitation: for say *Remonstrant*.

Remon. Episcopall government is cry'd down abroad by either weak or factious persons.

Answ. Choose you whether you will have this proposition prov'd to you to be ridiculous, or sophisticall; for one of the
15 two it must be. Step againe to Bishop *Downam* your Patron, and let him gently catechise you in the grounds of *Logick*, he will shew you that this axiom Episcopall Government is cry'd downe abroad by either weak or factious persons, is as much as to say, they that cry downe Episcopacy abroad are either weake
20 or factious persons. He will tell you that this axiom containes a distribution, and that all such axioms are generall; and lastly that a distribution in which any part is wanting, or abundant, is faulty, and fallacious. If therfore distributing by the adjuncts of faction, and weaknes the persons that decry *Episco-*
25 *pacy*, you made your distribution imperfect for the nonce, you cannot but be guilty of fraud intended toward the honourable Court, to whom you wrote. If you had rather vindicate your honesty, and suffer in your want of Art, you cannot condemne

them of uncharitable falshood, that attributed to you more skill then you had, thinking you had beene able to have made a distribution, as it ought to be, generall, and full, and so any man would take it, the rather as being accompanied with that
 5 large word (abroad) and so take againe either your manifest lesing, or manifest ignorance.

Remon. Now come these brotherly Slanderers.

Pag. 34.

Ans. Goe on dissembling *Joab*, as still your use is, call brother and smite; call brother and smite, till it bee said of
 10 you, as the like was of *Herod*, a man had better be your hog then your Brother.

Remon. Which never came within the verge of my thoughts.

Ans. Take a Metaphor or two more as good, the Precinct,
 15 or the Diocesse of your thoughts.

Remon. Brethren, if you have any remainders of modesty or truth cry Godmercy.

Ans. *Remonstrant*, if you have no ground-worke of *Logick*, or plain-dealing in you, learne both as fast as you can.

20 *Remon.* Of the same straine is their witty descant of my confoundednes.

Ans. Speak no more of it, it was a fatall word, that God put into your mouth when you began to speak for Episcopacy, as boding confusion to it.

25 *Remon.* I am still, and shall ever be thus selfe-confounded, *Pag.* 35.
 as confidently to say that hee is no peaceable, and right affected Son of the Church of *England* that doth not wish well to *Liturgie*, and *Episcopacie*.

Ans. If this bee not that saucie uncharitableness, with which in the fore-going page you voluntarily invested your selfe with thought to have shifted it off, let the *Parliament* judge who now themselves are deliberating whether *Liturgie*,
5 and *Episcopacy* be to be well wish't to, or no.

Remonst. This they say they cannot but rank amongst my notorious—speake out Maisters, I would not have that word stick in your teeth or in your throat.

Ans. Take your spectacles Sir, it sticks in the paper, and
10 was a pectorall Roule wee prepar'd for you to swallow downe to your heart.

Remonst. Wanton wits must have leave to play with their *Pag.* 36.
owne sterne.

Ans. A Meditation of yours doubtlesse observ'd at *Lam-*
15 *beth* from one of the *Archiepiscopall Kittens*.

Remonst. As for that forme of Episcopall Government, *Remonst*
surely could those looke with my eyes, they would see cause to p 18.
be ashamed of this their injurious misconceit.

Ans. We must call the Barber for this wise sentence: one
20 Mr. *Ley* the other day writ a Treatise of the *Sabbath*, and in his *Preface* puts the wisdom of *Balaams* Asse upon one of our *Bishops*, bold man for his labour; but we shall have more respect to our *Remonstrant*, and liken him to the Asses Maister, though the Story say hee was not so quick-sighted as his Beast.
25 Is not this *Balaam* the son of *Beor*, the man whose eyes are open, that said to the *Parliament* surely could those looke with my eyes; boast not of your eyes, 'tis fear'd you have *Balaams* disease, a pearle in your eye, *Mammons* Præstriction.

Remonst. Alas we could tell you of *China, Japan, Peru, Pag. 37.*
Brasil, New England, Virginia, and a thousand others that
 never had any *Bishops* to this day.

Ans. O do not foile your cause thus, and trouble *Ortelius,*
 5 we can help you, and tell you where they have bin ever since
Constantines time at least, in a place call'd *Mundus alter &*
idem, in the spacious, and rich Countries of *Crapulia, Pam-*
phagonia, Yvronia, and in the Dukedome of *Orgilia,* and
Variana and their *Metropolis* of *Ucalegonium.* It was an over-
 10 sight that none of your prime *Antiquaries* could think of these
 venerable Monuments to deduce *Episcopacy* by: knowing that
Mercurius Britanicus had them forth-comming.

SECT. 4.

15 *Remonst.* Hitherto they have flourish't, now I hope they
 will strike.

Ans. His former transition was in the faire about the Jug-
 glers, now he is at the *Pageants* among the Whifflers.

Remonst. As if Arguments were *Almanacks.*

Pag. 43.

20 *Ans.* You will find some such as will prognosticate your
 date, and tell you that after your long *Summer Solstice* the
Æquator calls for you, to reduce you to the ancient, and equall
 house of *Libra.*

Remon. Truely brethren you have not well taken the
 25 heighth of the *Pole.*

Ans. No marvell, there be many more that doe not take
 well the height of your pole; but will take better the declina-
 tion of your altitude.

Remonst. Hee that said I am the way, said that the old way was the good way. *Pag. 44.*

Ans. He bids ask of the old paths, or for the old ways, where or which is the good way; which implies that all old
5 ways are not good; but that the good way is to be searcht with diligence among the old ways, which is a thing that wee doe in the oldest Records wee have, the Gospell. And if others may chance to spend more time with you in canvassing later antiquity, I suppose it is not for that they ground themselves
10 thereon; but that they endeavour by shewing the corruptions, incertainties, and disagreements of those Volumes, and the easines of erring, or overslipping in such a boundlesse and vast search, if they may not convince those that are so strongly perswaded thereof; yet to free ingenuous minds from that over-
15 awfull esteeme of those more ancient then trusty fathers whom custome and fond opinion, weake principles, and the neglect of sounder and superior knowledge hath exalted so high, as to have gain'd them a blind reverence: whose Books in bignesse, and number so endlesse, and immesurable, I cannot
20 think that either God or nature, either divine, or humane wisdom did ever meane should bee a rule or reliance to us in the decision of any weighty, and positive Doctrine. For certainly, every rule, and instrument of necessary knowledge that God hath given us, ought to be so in proportion as may bee weilded
25 and manag'd by the life of man without penning him up from the duties of humane society, and such a rule and instrument of knowledge perfectly is the holy Bible. But hee that shall bind himselfe to make Antiquity his rule, if hee read but

part, besides the difficulty of choyce, his rule is deficient, and utterly unsatisfying; for there may bee other Writers of another mind which hee hath not scene, and if hee undertake all, the length of mans life cannot extend to give him a full and
 5 requisite knowledge of what was done in Antiquity. Why doe wee therefore stand worshipping, and admiring this unactive, and livelesse *Colossus*, that like a carved Gyant terribly menacing to children, and weaklings lifts up his club, but strikes not, and is subject to the muting of every Sparrow. If you let
 10 him rest upon his *Basis*, hee may perhaps delight the eyes of some with his huge and mountainous Bulk, and the quaint workmanship of his massie limbs; but if yee goe about to take him in pieces, yee marre him; and if you thinke like *Pigmees* to turne and wind him whole as hee is, besides your vaine toile
 15 and sweat, he may chance to fall upon your owne heads. Goe therefore, and use all your Art, apply your sledges, your levers, and your iron crows to heave and hale your mighty *Polyphem* of Antiquity to the delusion of Novices, and unexperienc't Christians. Wee shall adhere close to the Scriptures of God
 20 which hee hath left us as the just and adequate measure of truth, fitted, and proportion'd to the diligent study, memory, and use of every faithfull man, whose every part consenting and making up the harmonious *Symmetry* of compleat instruction, is able to set out to us a perfect man of God or *Bishop* Tim. 2. 3. 1
 25 thoroughly furnish't to all the good works of his charge: and 17. with this weapon, without stepping a foot further, wee shall not doubt to batter, and throw down your *Nebuchadnezzars* Image and crumble it like the chaffe of the Summer threshing

floores, as well the gold of those Apostolick Successors that you boast of, as your *Constantinian* silver, together with the iron, the brasse, and the clay of those muddy and strawy ages that follow.

- 5 *Remon.* Let the boldest forehead of them all deny that *Episcopacie* hath continued thus long in our Iland, or that any till this age contradicted it. Pag. 45.

Answ. That bold forehead you have cleanly put upon your selfe, 'tis you who deny that any till this Age contradicted it;
10 no forehead of ours dares do so much: you have row'd your selfe fairly between the *Scylla* and *Charibdis* either of impudence, or nonsense, and now betake you to whether you please.

Remon. As for that supply of accessory strength which I not begg.

- 15 *Answ.* Your whole *Remonstrance* does nothing else but beg it and your fellow-*Prelates* do as good as whine to the *Parliamant* for their Flesh-pots of *Egypt*, making sad Orations at the Funerall of your deare *Prelacie*, like that doubtie Centurion *Afranius* in *Lucian*, who to imitate the noble *Pericles*
20 in his *Epitaphian* speech, stepping up after the battell to bewaile the slaine *Severianus*, falls into a pittifull condolement, to think of those costly suppers, and drinking banquets, which he must now taste of no more; and by then he had done, lack't but little to lament the deare-loved memory, and calamitous
25 losse of his Capon, and whitebroth.

Remon. But raise, and evince from the light of Nature, and rules of just policie, for the continuance of those things which

long use and many lawes have firmly establish't as necessary and beneficiall.

Answ. Open your eyes to the light of grace, a better guide then Nature. Look upon the meane condition of *Christ*, and
5 his *Apostles*, without that accessory strength you take such paines to raise from the light of Nature, and Policie: take Divine Counsell, *Labour not for the things that perish*; you would be the salt of the earth, if that savour be not found in you, doe not thinke much that the time is now come to throw
10 you out, and tread you under foot. Hark how *S. Paul* writing to *Timothy* informs a true *Bishop*. *Bishops* (saith he) *must not be greedy of filthy lucre, and having food and rayment, let us bee therewith content: but they* (saith hee, meaning more especially in that place *Bishops*) *that will be rich fall into*
15 *temptation, and a snare, and into many foolish, and hurtfull lusts, which drowne men in destruction, and perdition: for the love of money is the root of all evill, which while some coveted after, they have erred from the faith.* How can wee therefore expect sound Doctrine, and the solution of this our controverisie from any covetous, and honour-hunting *Bishop* that shall plead so stiffly for these things, while *St. Paul* thus ex-
20 horts, every *Bishop*: *But thou O man of God flye these things.* As for the just policie, that long use and custome, and those many Lawes which you say have conferr'd these benefits upon
25 you, it hath been nothing else but the superstitious devotion of *Princes* and great men that knew no better, or the base importunity of begging *Friers*, haunting and harassing the death-beds of men departing this life in a blind and wretched condi-

tion of hope to merit Heaven for the building of *Churches*,
Cloysters, and *Covents*. The most of your vaunted possessions,
and those proud endowments that yee as sinfully wast, what
are they but the black revennues of *Purgatorie*, the price of
5 abused, and murder'd soules, the damned *Simony* of *Trentals*,
and *Indulgences* to mortall Sin: how can ye choose but inherit
the curse that goes along with such a Patrimony. Alas! if there
be any releasement, any mitigation, or more tollerable being
for the soules of our misguided Ancestors, could wee imagine
10 there might be any recovery to some degree of ease left for as
many of them as are lost; there cannot bee a better way then
to take the misbestowed wealth which they were cheated of,
from these our *Prelates*, who are the true Successors of those
that popt them into the other world with this conceit of merit-
15 ing by their goods, which was their finall undoing: and to be-
stow their beneficent gifts upon places and meanes of Chris-
tian education; and the faithfull labourers in Gods harvest,
that may incessantly warn the posterity of *Dives* lest they come
where their miserable fore-father was sent by the cousenage
20 and misleading of avaritious and worldly *Prelates*.

Remon. It will stand long enough against the battry of
their paper-pellets.

Ans. That must be try'd without a square cap in the Coun-
sell, and if pellets will not doe, your owne Canons shall be
25 turn'd against you.

Remonstr. They cannot name any man in this Nation that
ever contradicted *Episcopacie*, till this present Age.

Answ. What an over-worne and bedrid Argument is this,

the last refuge ever of old falshood, and therefore a good signe
I trust that your Castle cannot hold out long. This was the
plea of *Judaisme*, and Idolatry against *Christ* and his *Apostles*,
of *Papacie* against Reformation: and perhaps to the frailty of
5 flesh and blood in a man destitute of better enlight'ning, may
for some while bee pardonable; for what ha's fleshly apprehension
other to subsist by then Succession, Custome, and
Visibility, which onely hold if in his weaknesse and blindnesse
he be loath to lose, who can blame? but in a *Protestant*
10 Nation that should have throwne off these tatter'd Rudiments
long agoe, after the many strivings of Gods Spirit, and our
fourscore yeares vexation of him in this our wilderness since
Reformation began, to urge these rotten Principles, and twit
us with the present age, which is to us an age of ages wherein
15 God is manifestly come downe among us, to doe some remarkable
good to our Church or state, is as if a man should taxe
the renovating and re-ingendring Spirit of God with innovation,
and that new creature for an upstart noveltie; yea the new
Jerusalem, which without your admired linke of succession
20 descends from Heaven, could not scape some such like censure.
If you require a further answer, it will not misbecome a
Christian to bee either more magnanimous, or more devout
then *Scipio* was, who in stead of other answer to the frivolous
accusations of *Petilius* the *Tribune*; *This day Romans* (saith
25 he) *I fought with Hanibal prosperously; let us all goe and
thank the gods that gave us so great a victory*: in like manner
will we now say, not caring otherwise to answer this un-
Protestant-like Objection: in this Age, *Brittains* God hath

reform'd his Church after many hundred yeers of *Popish* corruption; in this Age hee hath freed us from the intolerable yoke of *Prelats*, and *Papall* Discipline; in this age he hath renewed our *Protestation* against all those yet remaining dregs
5 of superstition: Let us all goe every true protested *Brittaine* throughout the 3. *Kingdoms*, and render thanks to God the Father of light, and fountaine of heavenly grace, and to his son CHRIST our Lord; leaving this *Remonstrant* and his adherents to their owne designes, and let us recount even here
10 without delay the patience and long suffering that God hath us'd towards our blindness and hardnes time after time. For he being equally neere to his whole Creation of Mankind, and of free power to turne his benefick and fatherly regard to what Region or Kingdome he pleases, hath yet ever had this Iland
15 under the speciaall indulgent eye of his providence; and pittying us the first of all other Nations, after he had decreed to purifie and renew his Church that lay wallowing in Idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds: he knockt
20 once and twice and came againe, opening our drousie eye-lids leasurely by that glimmering light which *Wicklef*, and his followers dispers't, and still taking off by degrees the inveterat scales from our nigh perisht sight, purg'd also our deaf eares, and prepar'd them to attend his second warning trumpet in
25 our Grandsires dayes. How else could they have beene able to have receiv'd the sudden assault of his reforming Spirit warring against humane Principles, and carnall sense, the pride of flesh that still cry'd up Antiquity, Custome, Canons, Coun-

cells and Lawes, and cry'd down the truth for noveltie, schisme, profanenesse and Sacriledge: when as we that have liv'd so long in abundant light, besides the sunny reflection of all the neighbouring Churches, have yet our hearts rivetted with
5 those old opinions, and so obstructed and benumm'd with the same fleshly reasonings, which in our forefathers soone melted and gave way, against the morning beam of *Reformation*. If God hath left undone this whole worke so contrary to flesh and blood, till these times, how should wee have yeilded to
10 his heavenly call, had we beene taken, as they were, in the starknes of our ignorance, that yet after all these spirituall preparatives, and purgations have our earthly apprehensions so clamm'd, and furr'd with the old levin. O if we freeze at noone after their earely thaw, let us feare lest the Sunne for
15 ever hide himselfe, and turne his orient steps from our ingratefull Horizon justly condemn'd to be eternally benighted. Which dreadfull judgement O thou the ever-begotten light, and perfect Image of the Father, intercede may never come upon us, as we trust thou hast; for thou hast open'd our difficult and
20 sad times, and given us an unexpected breathing after our long oppressions; thou hast done justice upon those that tyranniz'd over us, while some men waver'd, and admir'd a vaine shadow of wisdom in a tongue nothing slow to utter guile, though thou hast taught us to admire onely that which is good, and to
25 count that onely praise-worthy which is groundd upon thy divine Precepts. Thou hast discover'd the plots, and frustrated the hopes of all the wicked in the Land; and put to shame the persecutors of thy Church; thou hast made our false *Prophets*

to be found a lie in the sight of all the people, and chac'd them with sudden confusion and amazement before the redoubled brightnesse of thy descending cloud that now covers thy Tabernacle. Who is there that cannot trace thee now in thy beamy
5 walke through the midst of thy Sanctuary, amidst those golden *candlesticks*, which have long suffer'd a dimnesse amongst us through the violence of those that had seiz'd them, and were more taken with the mention of their gold then of their starry light; teaching the doctrine of *Balaam* to cast a
10 stumbling-block before thy servants, commanding them to eat things sacrific'd to Idols, and forcing them to fornication. Come therefore O thou that hast the seven starres in thy right hand, appoint thy chosen *Preists* according to their Orders, and courses of old, to minister before thee, and duely to dresse
15 and powre out the consecrated oyle into thy holy and ever-burning lamps; thou hast sent out the spirit of prayer upon thy servants over all the Land to this effect, and stirr'd up their vowes as the sound of many waters about thy Throne. Every one can say that now certainly thou hast visited this land, and
20 hast not forgotten the utmost corners of the earth, in a time when men had thought that thou wast gone up from us to the farthest end of the Heavens, and hadst left to doe marvellously among the sons of these last Ages. O perfect, and accomplish thy glorious acts; for men may leave their works unfinisht,
25 but thou art a God, thy nature is perfection; shouldst thou bring us thus far onward from *Egypt* to destroy us in this Wildernesse though wee deserve; yet thy great name would suffer in the rejoycing of thine enemies, and the deluded hope

of all thy servants. When thou hast settl'd peace in the Church,
and righteous judgement in the Kingdome, then shall all thy
Saints addresse their voyces of joy, and triumph to thee, stand-
ing on the shoare of that red Sea into which our enemies had
5 almost driven us. And he that now for haste snatches up a
plain ungarnish't present as a thanke-offering to thee, which
could not bee deferr'd in regard of thy so many late deliver-
ances wrought for us one upon another, may then perhaps
take up a Harp, and sing thee an elaborate Song to Genera-
10 tions. In that day it shall no more bee said as in scorne, this
or that was never held so till this present Age, when men have
better learnt that the times and seasons passe along under thy
feet, to goe and come at thy bidding, and as thou didst dignifie
our fathers dayes with many revelations above all the fore-
15 going ages, since thou tookst the flesh; so thou canst vouch-
safe to us (though unworthy) as large a portion of thy spirit
as thou pleasest; for who shall prejudice thy all-governing
will? seeing the power of thy grace is not past away with the
primitive times, as fond and faithless men imagine, but thy
20 Kingdome is now at hand, and thou standing at the dore.
Come forth out of thy Royall Chambers, O Prince of all the
Kings of the earth, put on the visible roabes of thy imperiall
Majesty, take up that unlimited Scepter which thy Almighty
Father hath bequeath'd thee; for now the voice of thy Bride
25 calls thee, and all creatures sigh to bee renew'd.

SECT. 5.

Remon. Neglect not the gift which was given thee by
Prophecie, and by laying on the hands of *Presbytery*.

Ans. The English Translation expresses the Article (*the*) and renders it the *Presbytery* which you doe injury to omitt. *Pag.* 50.

Remonst. Which I wonder yee can so presse, when *Calvin* himself takes it of the Office, and not of the Men.

- 5 *Ans.* You think then you are fairly quit of this prooffe, because *Calvin* interprets it for you, as if we could be put off with *Calvins* name, unlesse we be convinc't with *Calvins* reason; the word *πρεσβυτέριον* is a collective Nowne signifying a certain number of men in one order, as the word privy Councell
- 10 with us, and so *Beza* interprets, that knew *Calvins* mind doubtlesse with whom he liv'd. If any among us should say the privy Counsell ordain'd it, and thereby constraine us to understand one mans authoritie, should we not laugh at him? And therefore when you have us'd all your cramping irons to
- 15 the Text, and done your utmost to cramme a *Presbyterie* into the skin of one person, 'twill be but a piece of frugall nonsense. But if your meaning be with a violent and bold *Hyperbaton* to transpose the Text, as if the Words lay thus in order, neglect not the gift of *Presbytery*; this were a construction like
- 20 a *Harquebuze* shot over a File of words twelve deep without authority to bid them stoop, or to make the word *gift* like the River *Mole* in *Surrey* to runne under the bottome of a long Line, and so start up to governe the word *Presbyterie*, as in immediate *Syntaxis*, a device ridiculous enough to make good
- 25 that old wives tale of a certaine Queene of *England* that sunk at *Charing-crosse*, and rose up at *Queene-hithe*. No marvell though the *Prelates* bee a troublesome generation, and which way soever they turne them, put all things into a foule discom-

posure, when to maintaine their domineering they seeke thus to rout, and dis-aray the wise and well-couch't order of Saint *Pauls* owne words, using either a certain textuall riot to chop off the hands of the word *Presbyterie*, or els a like kind of
 5 *Simony* to clap the word *gift* betweene them. Besides, if the verse must be read according to this transposition, *μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος τοῦ πρεσβυτερίου* it would be improper to call ordination *χάρισμα*, when as it is rather onely *χείρισμα*, an outward testimony of approbation, unless they will make it a
 10 Sacrament as the *Papists* doe: But surely the *Prelates* would have Saint *Pauls* words rampe one over another, as they use to clime into their Livings and *Bishopricks*.

Remonst.

Neither need wee give any other satisfaction to the point,
 15 then from Saint *Paul* himselve, 2 *Timoth.* 1. 6. *Stirre up the gift of God which is in thee by the imposition of my hands; mine, and not others.*

Answer.

Y^eare too quick; this last place is to bee understood by the
 20 former, as the Law of Method, which beares cheife sway in the Art of teaching, requires, that clearest and plainest expressions bee set formost, to the end they may enlighten any following obscurity; and wherefore wee should not attribute a right Method to the teachablenesse of Scripture, there can bee
 25 no reason given: to which Method, if wee shall now goe contrarie, besides the breaking of a Logicall rule, which the *Remonstrant* hitherto wee see hath made little account of, wee shall also put a manifest violence, and impropriety upon a

knowne word against his common signification in binding a Collective to a singular person. But if wee shall as *Logicke* (or indeed Reason) instructs us, expound the latter place by the former cited, and understand (by the Imposition of my
5 hands) that is, of mine cheifly as an *Apostle*, with the joynt authority and assistance of the *Presbyterie*, there is nothing more ordinary, or kindly in speech, then such a phrase as expresses onely the cheife in any action, and understands the rest. So that the imposition of Saint *Pauls* hands, without
10 more expression in this place cannot exclude the joynt Act of the *Presbyterie* affirm'd by the former Text.

Remon. In the meane while see Brethren how you have *Pag. 76.* with *Simon* fisht all night, and caught nothing.

Ans. If we fishing with *Simon* the Apostle can catch nothing; see what you can catch with *Simon Magus*; for all his
15 hooks, & fishing implements he bequeath'd among you.

SECT. 13.

Remon. We doe againe professe; that if our *Bishops* challenge any other power then was delegated to, and required of
20 *Timothy*, and *Titus*, wee shall yeeld them usurpers.

Answ. Ye cannot compare an ordinary *Bishop* with *Timothy*, who was an extraordinary man foretold and promis'd to the Church by many Prophecies, and his name joyn'd as
25 collaterall with Saint *Paul*, in most of his Apostolick Epistles, even where hee writes to the *Bishops* of other Churches, as those in *Philippi*. Nor can you prove out of the Scripture that *Timothy* was *Bishop* of any particular place; for that wherein

it is said in the third Verse of the first *Epistle*: *As I besought thee to abide still at Ephesus*, will be such a glosse to prove the constitution of a *Bishop* by, as would not onely be not so good as a *Burdeaux* glosse; but scarce be receiv'd to varnish a Visard
 5 of *Modona*. All that can bee gather'd out of holy Writ concerning *Timothy* is that hee was either an *Apostle*, or an *Apostles* extraordinary Vice-gerent, not confin'd to the charge of any place. The like may bee said of *Titus*, (as those words import in the 5. Verse, that he was for that cause left in *Creet*,
 10 that he might supply, or proceed to set in order that which Saint *Paul* in Apostolick manner had begun, for which hee had his particular Commission, as those words sound, (*as I had appointed thee.*) So that what hee did in *Creet*, cannot so much be thought the exercise of an ordinary Function, as
 15 the direction of an inspired mouth. No lesse also may be gather'd from the 2 *Cor.* 8. 23.

Remonst. You descend to the Angels of the seven *Asian* Churches, your shift is that the Angell is heere taken collectively, not individually.

20 *Ans.* That the word is collective appeares plainly, *Revel.* 2.

First, Because the Text it selfe expounds it so; for having spoken all the while as to the Angell, the seventh verse concludes that this was spoken to the Churches. Now if the Spirit conclude collectively, and kept the same Tenor all the way;
 25 for we see not where he particularizes, then certainly hee must begin collectively, else the construction can bee neither *Grammaticall* nor *Logicall*.

Secondly, if the word *Angel* be individuall; then are the

faults attributed to him individuall: but they are such as for which God threatens to remove the Candlestick out of his place, which is as much as to take away from that Church the light of his truth: and wee cannot thinke he would doe so for
5 one *Bishops* fault. Therefore those faults must be understood collective, and by consequence the subject of them collective.

Thirdly, an individuall cannot branch it selfe into subindividuals; but this word *Angel* doth in the tenth Verse. *Feare none of those things which thou shalt suffer; behold the*
10 *Devill shall cast some of you into prison.* And the like from other places of this and the following Chapter may be observd. Therefore it is no individuall word, but a Collective.

Fourthly, in the 24. Verse this word *Angel* is made capable of a *Pronounne plurall*, which could not bee, unlesse it were
15 a Collective. As for the supposed Manuscript of *Tecla*, and two or three other Copies that have expung'd the Copulative, wee cannot preferre them before the more receiv'd reading, and wee hope you will not against the Translation of your Mother the Church of *England*, that pass't the revise of your cheifest
20 *Prelates*: Besides this, you will lay an unjust censure upon the much-praised *Bishop* of *Thyatira*, and reckon him among those that had the Doctrine of *Jesabel*, when the Text says *he onely suffer'd her*. Whereas, if you will but let in a charitable conjunction, as wee know your so much call'd-for Charity will
25 not deny, then you plainly acquit the *Bishop*, if you comprehend him in the name of *Angel*, otherwise you leave his case very doubtfull.

Remonstrance.

Thou sufferest thy Wife JESABEL: was shee Wife to the *Pag.* 105.
whole Company, or to one *Bishop* alone?

Ans. Not to the whole company doubtles, for that had bin
5 worse then to have bin the *Levites* wife in *Gibeah*: but heere
among all those that constantly read it otherwise, whom you
trample upon, your good Mother of *England* is downe againe
in the throng, who with the rest reads it, *that Woman* Jesabel:
but suppose it were Wife, a man might as well interpret that
10 word figuratively, as her name *Jesabel* no man doubts to be
a borrow'd name.

Remonst.

Yet what makes this for a Diocesan *Bishop*? much every *Pag.* 111.
way.

15 *Answer.*

No more then a speciall endorsement could make to puffe
up the foreman of a Jury. If wee deny you more precedence,
then as the *Senior* of any society, or deny you this priority to
bee longer then Annuall. Prove you the contrary from hence,
20 if you can. That you thinke to doe from the title of eminence,
Angel: alas your wings are too short. 'Tis not Ordination nor
Jurisdiction that is Angelicall, but the heavenly message of
the Gospell, which is the office of all Ministers alike; in which
sense *John* the *Baptist* is call'd an *Angel*, which in Greeke *Math.* 11.
25 signifies a Messenger, as oft as it is meant by a man, and might
be so render'd heere without treason to the *Hierarchy*; but
that the whole Booke soares to a Prophetick pitch in types, and
Allegories. Seeing then the reason of this borrow'd name is

meerely to signifie the preaching of the Gospell, and that this preaching equally appertaines to the whole *Ministry*; hence may bee drawne a fifth argument, that if the reason of this borrowed name, Angel, be equally collective, and communicative
5 to the whole preaching ministry of the place, then must the name be collectively, and communicatively taken; but the reason, that is to say, the office of preaching and watching over the Flock is equally collective and communicative. Therefore the borrow'd name it selfe, is to be understood as equally col-
10 lective, and communicative to the whole preaching ministry of the place; and if you will contend still for a superiority in one person, you must ground it better then from this metaphor, which you may now deplore as the Axe head that fell into the water, and say, Alas Master, for it was borrow'd, un-
15 lesse you have, as good a faculty to make Iron swim, as you had to make light froth sink.

Remonst. What is, if this be not ordination, and juris- *Pag. 124.*
diction?

Ans. Indeed in the constitution, and founding of a
20 Church, that some men inspir'd from God should have an extraordinary calling to appoint, to order, and dispose, must needs be. So *Moses*, though himselfe no priest, sanctify'd, and ordain'd *Aaron* and his sons; but when all needfull things be set and regulated by the writings of the Apostles, whether it
25 be not a meere folly to keep up a superiour degree in the Church onely for ordination, and jurisdiction, it will be no hurt to debate a while. The Apostles were the builders, and as it were the Architects of the Christian Church; wherein con-

sisted their excellence above ordinary ministers? a Prelate would say in commanding, in controuling, in appointing, in calling to them and sending from about them to all countryes their Bishops and Archbishops as their deputies, with a kind
5 of Legantine power. No, no, vaine Prelates, this was but as the Scaffolding of a new edifice which for the time must board, and overlooke the highest battlements, but if the structure once finish't, any passenger should fall in love with them, and pray that they might still stand, as being a singular grace,
10 and strenghtning to the house, who would otherwise thinke, but that the man were presently to be laid hold on, and sent to his friends and kindred. The eminence of the Apostles consisted in their powerfull preaching, their unwearied labouring in the Word, their unquenchable charity, which above all
15 earthly respects like a working flame, had spun up to such a height of pure desire, as might be thought next to that love which dwels in God to save soules; which, while they did, they were contented to be the off-scouring of the world, and to expose themselves willingly to all afflictions, perfecting thereby
20 their hope through patience to a joy unspeakable. As for Ordination, what is it, but the laying on of hands, an outward signe or symbol of admission? it creates nothing, it conferres nothing; it is the inward calling of God that makes a Minister, and his own painfull study and diligence that manures and
25 improves his ministeriall gifts. In the primitive times, many before ever they had receiv'd ordination from the Apostles, had done the Church noble service, as *Apollos*, and others; it is but an orderly forme of receiving a man already fitted, and

committing to him a particular charge, the imployment of Preaching is as holy, and farr more excellent, the care also and judgement to be us'd in the winning of soules, which is thought to be sufficient in every worthy Minister, is an ability
5 above that which is requir'd in ordination: For many may be able to judge who is fit to be made a minister, that would not be found fit to be made Ministers themselves, as it will not be deny'd that he may be the competent Judge of a neat picture, or elegant poem, that cannot limne the like. Why therefore
10 wee should constitute a superiour order in the Church to performe an office which is not onely every ministers function, but inferiour also to that which hee has a confest right to, and why this superiority should remaine thus usurp'd, some wise *Epimenides* tell us. Now for jurisdiction this deare Saint of
15 the Prelates, it will be best to consider, first, what it is: That soveraigne Lord, who in the discharge of his holy anointment from God the Father, which made him supream Bishop of our soules was so humble as to say, Who made me a Judge, or a divider over yee, hath taught us that a Church-mans jurisdiction is no more but to watch over his flock in season, and
20 out of season, to deale by sweet, and efficacious instructions; gentle admonitions, and somtimes rounder reproofs: against negligence, or obstinacy will be requir'd a rousing volie of Pastorly threatnings, against a persisting stubbornes or the
25 feare of a reprobate sense, a timely separation from the flock by that interdictive sentence, lest his conversation unprohibited, or unbranded might breath a pestilentiall murrein into the other sheepe. In summe, his jurisdiction is to see to the

thriving and prospering of that which he hath planted: what other work the Prelates have found for Chancellours and suffragans, Delegates and Officialls, with all the hell-pestering rabble of Sumners and Apparitors, is but an invasion upon
5 the temporall Magistrate, and affected by them as men that are not asham'd of the ensigne and banner of Antichrist. But true Evangelicall jurisdiction or discipline, is no more, as was said, then for a Minister to see to the thriving and prospering of that which he hath planted. And which is the worthiest
10 worke of these two, to plant, as every Ministers office is equally with the Bishops, or to tend that which is planted, which the blind and undiscerning Prelates call jurisdiction, and would appropriate to themselves as a businesse of higher dignity? Have patience therefore a little, and heare a Law case: A cer-
15 taine man of large possessions, had a faire Garden, and kept therein an honest and laborious servant, whose skill and profession was to set or sow all wholesome herbs, and delightfull flowers, according to every season, and what ever else was to be done in a well-husbanded nursery of plants and fruits; now,
20 when the time was come that he should cut his hedges, prune his trees, looke to his tender slips, and pluck up the weeds that hinder'd their growth, he gets him up by breake of day, and makes account to doe what was needfull in his garden, and who would thinke that any other should know better than he
25 how the dayes work was to be spent? Yet for all this there comes another strange Gardener that never knew the soyle, never handl'd a Dibble or Spade to set the least pot-herbe that grew there, much lesse had endur'd an houres sweat or chil-

nesse, and yet challenges as his right the binding or unbinding of every flower, the clipping of every bush, the weeding and worming of every bed both in that, and all other Gardens thereabout; the honest Gardener, that ever since the day-
5 peepe, till now the Sunne was growne somewhat ranke, had wrought painfully about his bankes and seed-plots at this commanding voyce, turnes suddenly about with some wonder, and although hee could have well betem'd to have thank't him of the ease hee profer'd, yet loving his owne handiworke,
10 modestly refus'd him, telling him withall, that for his part, if hee had thought much of his owne paines, he could for once have committed the worke to one of his fellow-labourers, for as much as it is well knowne to be a matter of lesse skill and lesse labour to keepe a Garden handsome, then it is to plant it,
15 or contrive it, and that he had already perform'd himselfe. No, said the stranger, this is neither for you nor your fellowes to meddle with, but for me onely that am for this purpose in dignity farre above you, and the provision which the Lord of the soyle allowes me in this office is, and that with good reason,
20 ten fold your wages; the Gardener smil'd and shooke his head, but what was determin'd I cannot tell you till the end of this Parliament.

Remon. If in time you shall see wooden chalices, and *P. 127.* wooden priests, thanke your selves.

25 *Answ.* It had beene happy for this land, if your priests had beene but onely wooden, all *England* knowes they have been to this Iland not wood, but wormewood, that have infected the third part of our waters, like that Apostate starre in the

Revelation; that many soules have di'd of their bitternesse; and if you meane by wooden, illiterate, or contemptible, there was no want of that sort among you, and their number increasing daily, as their lazinesse, their Tavern-hunting, their
5 neglect of all sound literature, and their liking of doltish and monasticall Schoolemen daily increast. What should I tell you how the Universities, that men looke should be fountaines of learning and knowledge, have been poyson'd and choak'd under your governance? and if to be wooden be to be
10 base, where could there be found among all the reformed Churches, nay, in the Church of *Rome* it selfe a baser brood of flattering and time-serving priests, according as God pronounces by *Isaiah*, the Prophet that teacheth lies he is the taile. As for your young schollers that petition for Bishopricks and
15 Deaneries to incourage them in their studies, and that many Gentlemen else will not put their sons to learning, away with such young mercenary striplings and their Simoniacall fathers, God has no neede of such, they have no part or lot in his Vineyard, they may as well sue for Nunneries, that they may
20 have some convenient stowage for their wither'd daughters, because they cannot give them portions answerable to the pride and vanity they have bred them in; this is the root of all our mischief, that which they alleage for the incouragement of their studies, should be cut away forthwith as the very bait
25 of pride and ambition, the very garbage that drawes together all the fowles of prey and ravin in the land to come, and gorge upon the Church; how can it be but ever unhappy to the Church of *England*, while shee shall thinke to intice men to

the pure service of God by the same meanes that were us'd to tempt our Saviour to the service of the devill, by laying before him honour and preferment. Fit professors indeed are they like to be, to teach others that godlinesse with content is great
5 gaine, whenas their godlinesse of teaching had not been but for worldly gaine. The heathen Philosophers thought that vertue was for its owne sake inestimable, and the greatest gaine of a teacher to make a soule vertuous; so *Xenophon* writes of *Socrates* who never bargain'd with any for teaching
10 them; he fear'd not lest those who had receiv'd so high a benefit from him, would not of their owne free-will returne him all possible thanks. Was morall vertue so lovely, and so alluring, and heathen men so enamour'd of her, as to teach and study her with greatest neglect and contempt of worldly
15 profit and advancement; and is Christian piety so homely and so unpleasant, and Christian men so cloy'd with her, as that none will study and teach her, but for lucre and preferment! O stale-growne piety! O Gospell rated as cheap as thy Master, at thirty pence, and not worth the study, unlesse thou canst
20 buy those that will sell thee! O race of Capernaitans, senselesse of divine doctrine, and capable onely of loaves and belly-cheere! But they will grant, perhaps, piety may thrive, but learning will decay: I would faine aske these men at whose hands they seeke inferior things, as wealth, honour, their dainty fare,
25 their lofty houses? No doubt but they will soone answer, that all these things they seeke at Gods hands. Doe they thinke then that all these meaner and superfluous things come from God, & the divine gift of learning from the den of *Plutus*, or

the cave of *Mammon*? Certainly never any cleare spirit nurst up from brighter influences with a soule inlarg'd to the dimensions of spacious art and high knowledge ever enter'd there but with scorn, & thought it ever foule disdain to make
5 pelf or ambition the reward of his studies, it being the greatest honor, the greatest fruit and proficiency of learned studies to despise these things. Not liberal science, but illiberal must that needs be that mounts in contemplation meerely for money. And what would it avail us to have a hireling Clergy
10 though never so learned? For such can have neither true wisdom nor grace, and then in vain do men trust in learning, where these be wanting. If in lesse noble and almost mechanik arts according to the difinitions of those Authors, he is not esteem'd to deserve the name of a compleat Architect, an excellent Painter, or the like, that beares not a generous mind
15 above the peasantly regard of wages, and hire; much more must we thinke him a most imperfect, and incomplete Divine, who is so farre from being a contemner of filthy lucre; that his whole divinity is moulded and bred up in the beggarly, and brutish hopes of a fat Prebendary, Deanery, or
20 Bishopricks, which poore and low pitch't desires, if they doe but mixe with those other heavenly intentions that draw a man to this study, it is justly expected that they should bring forth a baseborn issue of Divinity like that of those imperfect,
25 and putrid creatures that receive a crawling life from two most unlike procreants the Sun, and mudde. And in matters of Religion, there is not any thing more intollerable, then a learned foole, or a learned Hypocrite, the one is ever coopt up

at his empty speculations, a sot, an idiot for any use that mankind can make of him, or else sowing the World with nice, and idle questions and with much toyle, and difficulty wading to his auditors up to the eyebrows in deep shallows that
5 wet not the instep: a plaine unlearned man that lives well by that light which he has, is better, and wiser, and edifies others more towards a godly and happy life then he: The other is still using his sophisticated arts and bending all his studies how to make his insatiate avarice, & ambition seem pious,
10 and orthodoxall by painting his lewd and deceitfull principles with a smooth, and glossy varnish in a doctrinall way to bring about his wickedest purposes. In stead of the great harme therefore that these men feare upon the dissolving of Prelates, what an ease, and happinesse will it be to us, when tempting
15 rewards are taken away, that the cunningest and most dangerous mercenaries will cease of themselves to frequent the fold, whom otherwise scarce all the prayers of the faithfull could have kept back from devouring the flock? But a true Pastor of Christs sending hath this especiall mark, that for
20 greatest labours, and greatest merits in the Church, he requires either nothing, if he could so subsist, or a very common and reasonable supply of humane necessities: Wee cannot therefore doe better then to leave this care of ours to God, he can easily send labourers into his Harvest, that shall not cry,
25 Give, give, but be contented with a moderate and besecming allowance; nor will hee suffer true learning to be wanting, where true grace, and our obedience to him abounds: for if he give us to know him aright, and to practice this our knowl-

edge in right establisht discipline, how much more will hee replenish us with all abilities in tongues and arts, that may conduce to his glory, and our good? He can stirre up rich Fathers to bestow exquisite education upon their Children, 5 and so dedicate them to the service of the Gospell; he can make the sons of Nobles his Ministers, and Princes to be his Nazarites; for certainly there is no imployment more honourable, more worthy to take up a great spirit, more requiring a generous and free nurture, then to be the messenger, and 10 Herald of heavenly truth from God to man, and by the faithfull worke of holy doctrine, to procreate a number of faithfull men, making a kind of creation like to Gods, by infusing his spirit and likenesse into them, to their salvation, as God did into him; arising to what climat so ever he turne him, like that 15 Sun of righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrennesse a delicious, and fragrant Spring of saving knowledge, and good workes. Can a man thus imployd, find himselfe discontented, or dis- 20 honour'd for want of admittance to have a pragmaticall voyce at Sessions, and Jayle deliveries? or because hee may not as a Judge sit out the wrangling noyse of litigious Courts to shreewe the purses of unconfessing and unmortify'd sinners, and not their soules, or be discourag'd though men call him not Lord, 25 when as the due performance of his office would gaine him even from Lords and Princes, the voluntary title of Father? would he tugge for a Barony to sit and vote in Parliament, knowing that no man can take from him the gift of wisdom,

and sound doctrine which leaves him free, though not to be a member, yet a teacher, and perswader of the Parliament? and in all wise apprehensions the perswasive power in man to win others to goodnesse by instruction is greater, and more divine,
5 then the compulsive power to restraine men from being evill by terrour of the Law; and therefore Christ left *Moses* to be the Law-giver, but himselfe came downe amongst us to bee a teacher, with which office his heavenly wisdom was so well pleas'd, as that he was angry with those that would have put a
10 piece of temporall judicature into his hands, disclaiming that he had any commission from above for such matters.

Such a high calling therefore as this, sends not for those drossy spirits that need the lure, and whistle of earthly preferment, like those animals that fetch, and carry for a morsell,
15 no. She can find such as therefore study her precepts, because she teaches to despise preferment. And let not those wretched Fathers thinke they shall impoverish the Church of willing, and able supply, though they keep back their sordid sperm begotten in the lustinesse of their avarice, and turne them to
20 their malting-kils, rather let them take heed what lessons they instill into that lump of flesh which they are the cause of, lest, thinking to offer him as a present to God, they dish him out for the Devill. Let the novice learne first to renounce the world, and so give himselfe to God, and not therefore give
25 himselfe to God, that hee may close the better with the World, like that false Shepheard *Palinode* in the Eclogue of *May*, under whom the Poet lively personates our Prelates, whose whole life is a recantation of their pastorall vow, and whose

profession to forsake the World, as they use the matter, boggs them deeper into the world: Those our admired *Spencer* inveighs against, not without some presage of these reforming times.

- 5 *The time was once, and may again returne*
 (For oft may happen that hath been beforne)
 When Shepheards had none inheritance
 Ne of land, nor fee in sufferance,
 But what might arise of the bare sheep,
10 *(Were it more or lesse) which they did keep.*
 Well ywis was it with Shepheards tho.
 Nought having, naught feared they to forgoe
 For Pan himselve was their inheritance
 And little them served for their maintenance,
15 *The Shepheards God so well them guided,*
 That of naught they were unprovided
 Butter enough, honey, milk, and whay,
 And their flock fleeces them to array.
 But tract of Time, and long prosperity
20 *(That nurse of vice, this of insolency)*
 Lulled the Shepheards in such security
 That not content with loyall obeysance
 Some gan to gape for greedy governance,
 And match themselves with mighty potentates
25 *Lovers of Lordships, and troublers of States.*
 Tho gan Shepheards Swaines to looke aloft
 And leave to live hard, and learne to lig soft.
 Tho under colour of Shepheards some while

*There crept in wolves full of fraud and guile
 That often devoured their owne Sheep,
 And often the Shepheard that did them keepe,
 This was the first source of shepherds sorrow
 That now will be quit with bale, nor borrow.*

5

By all this wee may conjecture, how little wee neede feare that the unguilding of our Prelates will prove the woodening of our Priests. In the meane while, let no man carry in his head either such narrow, or such evill eyes, as not to looke
 10 upon the Churches of *Belgia* and *Helvetia*, and that envied city *Geneva*: where in the Christian world doth learning more flourish than in these places? Not among your beloved Jesuits, nor their favourers, though you take all the Prelates into the number, and instance in what kinde of learning you
 15 please. And how in *England* all noble sciences attending upon the traine of Christian doctrine, may flourish more than ever; and how the able professors of every Art may with ample stipends be honestly provided; And finally, how there may be better care had that their hearers may benefit by them, and
 20 all this without the Prelates, the courses are so many and so easie, that I shall passe them over.

Remon. It is God that makes the Bishop, the King that
 gives the Bishopricke, What can you say to this? Sect. 14.
P. 129.

Answ. What you shall not long stay for: we say it is God
 25 that makes a Bishop, and the Devill that makes him take a prelaticall Bishoprick; as for the Kings gift, regall bounty

may be excusable in giving, where the Bishops covetousnesse is damnable in taking.

Remon. Many eminent Divines of the Churches abroad *P. 137.* have earnestly wish'd themselves in our condition.

5 *Answ.* I cannot blame them, they were not onely eminent, but supereminent Divines, and for stomach much like to *Pompey* the great, that could indure no equall.

Remon. The Babylonian note sounds well in your ears, *P. 139.* Downe with it, downe with it even to the ground.

10 *Answ.* You mistake the matter, it was the Edomitish note, but change it, and if you be an Angel, cry with the Angell, It is falne, it is falne.

Remon. But the God of Heav'n will, we hope, vindicate his owne Ordinance so long perpetuated to his Church.

15 *Answ.* Goe rather to your God of this world, and see if he can vindicate your Lordships, your temporall and spirituall tyrannies, and all your pelfe: for the God of heav'n is already come downe to vindicate his owne Ordinance from your so long perpetuated usurpation.

20 *Remon.* If yet you can blush.

Sect. 15.

Answ. This is a more Edomitish conceit than the former, *Pag. 141.* and must be silenc'd with a counter quip of the same countrey. So often and so unsavourily has it been repeated, that the Reader may well cry, Downe with it, downe with it for shame.

25 A man would thinke you had eaten over liberally of *Esaus* red porrage, and from thence dreame continually of blushing; or, perhaps, to heighthen your fancy in writing, are wont to sit in your Doctors scarlet, which through your eyes infecting your

pregnant imaginative with a red suffusion, begets a continuall thought of blushing. That you thus persecute ingenuous men over all your booke, with this one over-tir'd rubricall conceit still of blushing; but if you have no mercy upon them, yet
 5 spare your selfe, lest you bejade the good galloway, your owne opiniaster wit, and make the very conceit it selfe blush with spur-galling.

Remon. The scandalls of our inferiour Ministers I desir'd
 to have had lesse publique. Sect. 16.
P. 148.

10 *Ans.* And what your superiour Archbishop or Bishops?
 O forbid to have it told in *Gath*! say you. O dauber! and therefore remove not impieties from Israel. *Constantine* might have done more justly to have punish'd those Clergicall faults which he could not conceale, than to leave them unpunish'd,
 15 that they might remaine conceal'd: better had it beene for him that the heathen had heard the fame of his justice, than of his wilfull connivence and partiality; and so the name of God and his truth had been lesse blasphem'd among his enemies, and the Clergie amended, which daily by this impunitie grew
 20 worse and worse. But, O to publish it in the streetes of *Ascalon*! Sure some colonie of Puritans have taken *Ascalon* from the *Turke* lately, that the Remonstrant is so afraid of *Ascalon*. The Papists we know condole yee, and neither *Constantinople*, nor your neighbors of *Marocco* trouble you. What
 25 other *Ascalon* can you allude to?

Remon. What a death it is to thinke of the sport and advantage these watchfull enemies, these opposite spectators will be sure to make of our sinne and shame? Remonstrance.
Pag. 37.

Answ. This is but to fling and struggle under the inevitable net of God, that now begins to inviron you round.

Remon. No one Clergie in the whole Christian world *Remon-*
yeelds so many eminent schollers, learned preachers, grave, *strance.*
5 holy and accomplish'd Divines as this Church of *England* *Pag.* 38.
doth at this day.

Answ. Ha, ha, ha.

Remon. And long, and ever may it thus flourish.

Answ. O pestilent imprecation! flourish as it does at this
10 day in the Prelates?

Remon. But oh forbid to have it told in *Gath!*

Answ. Forbid him rather, Sacred Parliament, to violate
the sense of Scripture, and turne that which is spoken of the
afflictions of the Church under her pagan enemies to a par-
15 getted concealment of those prelatical crying sins; for from
these is profanenesse gone forth into all the land; they have
hid their eyes from the Sabbaths of the Lord; they have fed
themselves, and not their flocks, with force and cruelty have
they ruled over Gods people: They have fed his sheep (*con-* *Pet. 1. 5.*
20 *trary* to that which Saint *Peter* writes) not of a ready mind,
but for filthy lucre, not as examples to the flock, but as being
Lords over Gods heritage; and yet this Dauber would daub
still with his untempered Morter: But hearken what God sayes
by the Prophet *Ezekiel*, Say unto them that daub this wall *Ezek. 13.*
25 with untempered Morter, that it shall fall, there shall be an
overflowing shower, and yee O great hailstones shall fall, and
a stormy wind shall rend it, and I will say unto you, the wall is
no more, neither they that daubt it.

Remon. Whether of us shall give a better account of our *P. 149.*
charity to the God of peace, I appeale?

Answ. Your charity is much to your fellow offenders, but
nothing to the numberlesse soules that have beene lost by
5 their false feeding; use not therefore so sillily the name of
Charity as most commonly you doe, and the peacefull attri-
bute of God to a preposterous end.

Remon. In the next Section, like ill bred sons you spit in *Sect. 17.*
the face of your Mother the Church of *England*.

10 *Answ.* What should we doe or say to this *Remonstrant*?
that by his idle, and shallow reasonings seemes to have been
conversant in no Divinity, but that which is colourable to
uphold Bishopricks. Wee acknowledge, and beleve the Cath-
olick reformed Church, and if any man be dispos'd to use a
15 trope or figure, as Saint *Paul* once did in calling her the com-
mon Mother of us all, let him doe as his owne rethorick shall
perswade him. If therefore we must needs have a mother, and
if the Catholick Church onely be, and must be she, let all
Genealogie tell us if it can, what we must call the Church of
20 *England*, unlesse we shall make every English Protestant a
kind of poetickall *Bacchus*, to have two Mothers: but marke
Readers, the crafty scope of these Prelates, they endeavour to
impresse deeply into weak, and superstitious fancies the awfull
notion of a mother, that hereby they might cheat them into a
25 blind and implicate obedience to whatsoever they shall decree,
or think fit. And if we come to aske a reason of ought from
our deare mother, she's invisible, under the lock and key of
the Prelates her spirituall adulterers, they onely are the inter-

nuntio's or the go-betweenes of this trim devis'd mummery: whatsoever they say she sayes, must be a deadly sin of disobedience not to beleve. So that we who by Gods speciall grace have shak'n off the servitude of a great male Tyrant, our pretended Father the Pope, should now, if we be not betimes aware of these wily teachers, sink under the slavery of a Female notion, the cloudy conception of a demy-Iland mother, and while we think to be obedient sonnes, should make ourselves rather the Bastards, or the Centaurs of their spirituall
 10 fornications.

Remon. Take heed of the Ravens of the vally.

Ans. The Ravens wee are to take heede on are your selves, that would peck out the eyes of all knowing Christians.

Remon. Sit you merry Brethren.

15 *Ans.* So we shall when the furies of Prelaticall consciences will not give them leave to doe so.

Queries. Whether they would not jeopard their cares rather, &c. *Sect. 18.*
P. 160.

Ans. A punishment that awaites the merits of your bold
 20 accomplices for the lopping, and stigmatizing of so many free borne Christians.

Remon. Whether the professed slovenlinesse in Gods service, &c. *P. 161.*

Ans. We have heard of *Aaron* and his linnen Amice, but
 25 those dayes are past; and for your Priest under the Gospell that thinks himselfe the purer, or the cleanlier in his office for his new washt Surplesse, we esteem him for sanctitie little better than *Apollonius Thyanæus* in his white frocke, or the

Priest of *Isis* in his lawne sleeves, and they may all for holinesse lie together in the suds.

Remon. Whether it were not most lawfull and just to punish your presumption and disobedience.

5 *Answ.* The punishing of that which you call our presumption and disobedience lies not now within the execution of your fangs, the mercifull God above and our just Parliament will deliver us from your *Ephesian* beasts, your cruell *Nimrods*, with whom we shall be ever fearelesse to encounter.

10 *Remon.* God give you wisdome to see the truth, and grace to follow it.

Answ. I wish the like to all those that resist not the holy Ghost, for of such God commands *Jeremie*, saying, Pray not thou for them, neither lift up cry or prayer for them, neither
15 make intercession to me, for I will not hear thee; and of such Saint *John* saith, He that bids them God speed, is partaker of their evill deeds.

To the Postscript.

Remon. A goodly Pasquin borrow'd for a great part out of
20 *Sions* plea, or the breviatè consisting of a rhapsody of histories.

Answ. How wittily you tell us what your wonted course is upon the like occasion: the collection was taken, be it knowne to you, from as authentique authors in this kinde, as any in a
25 Bishops library; and the collector of it sayes moreover, that if the like occasion come againe, hee shall lesse need the help of breviates, or historicall rhapsodies, than your reverence to eek

out your sermonings shall need reparaire to *Postills*, or *Poli-anthea's*.

Remon. They were Bishops you say, true, but they were *P. 164.*
Popish Bishops.

- 5 *Answ.* Since you would bind us to your jurisdiction by their Canon-law, since you would inforce upon us the old riffe-raffe of *Sarum*, and other monasticall reliques, since you live upon their unjust purchases, alleage their authorities, boast of their succession, walke in their steps, their pride, their
10 titles, their covetousnesse, their persecuting of Gods people, since you disclaime their actions, and build their sepulchres, it is most just, that all their faults should be imputed to yee, and their iniquities visited upon yee.

Remon. Could yee see no Colleges, no Hospitals built? *P. 166.*

- 15 *Answ.* At that *priméro* of piety the Pope and Cardinals are the better gamesters, and will cogge a Die into heav'n before you.

Remon. No Churches re-edified?

Answ. Yes, more Churches then soules.

- 20 *Remon.* No learned volumes writ?

- Answ.* So did the miscreant Bishop of *Spalatto* write learned volumes against the Pope, and run to *Rome* when he had done, yee write them in your closets, and unwrite them in your Courts, hot Volumists and cold Bishops: a swash-
25 buckler against the Pope, and a dormouse against the Devil, while the whole Diocesse be sown with tares, and none to resist the enemy, but such as let him in at the posterne, a rare superintendent at *Rome*, and a cipher at home. Hypocrites,

the Gospell faithfully preach'd to the poore, the desolate parishes visited and ducly fed, loyterers throwne out, wolves driven from the fold, had beene a better confutation of the Pope and Masse, than whole Hecatontomes of controversies,
 5 and all this careering with speare in rest and thundering upon the steele cap of *Baronius* or *Bellarmino*.

Remon. No seduced persons reclaim'd?

Ans. More reclaimed persons seduc'd.

Remon. No hospitality kept?

10 *Ans.* Bacchanalia's good store in every Bishops family, and good gleeking.

Remon. No great offenders punish'd?

Ans. The trophies of your high Commission are renowned.

15 *Remon.* No good offices done for the publique?

Ans. Yes, the good office of reducing monarchie to tyrannie, of breaking pacifications, and calumniating the people to the King.

Remon. No care of the peace of the Church?

20 *Ans.* No, nor of the land, witnesse the two armies in the North that now lies plunder'd, and over-run by a liturgie.

Remon. No diligence in preaching?

Ans. Scarce any preaching at all.

Remon. No holinesse in living?

25 *Ans.* No.

Remon. Truly brethren I can say no more; but that the fault is in your eyes.

Ans. If you can say no more than this, you were a proper Remonstrant to stand up for the whole tribe.

Remon. Wipe them, and looke better.

Ans. Wipe your fat corpulencies out of our light.

5 *Remon.* Yea, I beseech God to open them rather that they may see good.

Ans. If you meane good Prelates, let be your prayer, aske not impossibilities.

Remon. As for that proverb, the Bishops foot hath been in
10 it, it were more fit for a *Scurra* in *Trivio*, or som Ribald upon an Ale-bench.

Ans. The fitter for them then of whom it was meant.

Remon. I doubt not but they will say, the Bishops foot hath
been in your booke, for I am sure it is quite spoil'd by this just
15 confutation; for your proverb, *Sapit Ollam*.

Ans. Spoyld quoth ye? indeed it is so spoyld, as a good song is spoyld by a lewd singer, or as the saying is, God sends meat, but the Cooks worke their wills; in that sense we grant your Bishops foot may have spoyld it, and made it *Sapere*
20 *ollam*, if not *Sapere aulam*, which is the same in old Latin, and perhaps in plaine English. For certaine your confutation hath atchiev'd nothing against it, and left nothing upon it, but a foule taste of your skillet foot, and a more perfect and distinguishable odour of your socks, then of your night-cap.
25 And how the Bishop should confute a book with his foot, unlesse his braines were dropt into his great toe, I cannot meet with any man that can resolve me, onely they tell me that cer-

tainly such a confutation must needs be goutie. So much for the Bishops foot.

Remon. You tell us of *Bonnors* broth, it is the fashion in some countries to send in their Keal in the last service, and this
5 it seemes, is the manner amongst our Smectimnuans.

Ans. Your latter service at the high Altar you mean; but soft Sir, the feast was but begun, the broth was your owne, you have been inviting the Land to it this foure-score yeares, and so long we have been your slaves to serve it up for you, much
10 against our wils, we know you have the Beefe to it, ready in your Kitchens, we are sure it was almost sod before this Parliament begun; what direction you have given since to your Cooks to set it by in the Pantry till some fitter time, we know not, and therefore your deare jest is lost; this broth was but
15 your first service: Alas Sir, why doe you delude your guests? Why doe not those goodly Flanks and Briskets march up in your stately chargers? doubtlesse, if need be, the Pope that owes you for mollifying the matter so well with him, and making him a true Church, will furnish you with all the fat
20 Oxen of *Italy*.

Remon. Learned, and worthy Doctor *Moulin* shall tell them.

Ans. *Moulin* sayes in his booke of the calling of Pastors, that because Bishops were the reformers of the English
25 Church, therefore they were left remaining: This argument is but of small force to keepe you in your Cathedrals. For first it may be deny'd that Bishops were our first Reformers, for *Wickliffe* was before them, and his egregious labours are not

to be neglected, besides our Bishops were in this worke but the disciples of Priests, and began the reformation before they were Bishops: But what though *Luther* and other Monks were the reformers of other places; does it follow therefore that
 5 Monks ought to continue? No, though *Luther* had taught so: and lastly, *Moulins* argument directly makes against you, for if there be nothing in it, but this, Bishops were left remaining because they were the reformers of the Church, by as good a consequence therefore they are now to be remov'd, because
 10 they have been the most certaine deformaters and ruiners of the Church. Thus you see how little it avails you to take Sanctuary among those Churches which in the generall scope of your actions formerly you have disregarded, and despis'd, however your faire words would now smooth it over otherwise.

15 *Remon.* Our Bishops some whereof being crown'd with P. 168. Martyrdome, subscrib'd the Gospell with their blood.

Answ. You boast much of Martyrs to uphold your Episcopacy, but if you would call to minde what *Eusebius* in his 5. l. recites from *Apolinarius* of *Hierapolis*, you should then
 20 heare it esteem'd no other then an old hereticall argument, to prove a position true, because some that held it were martyrs: this was that which gave boldnesse to the *Marcionists*, and *Cataphryges* to avouch their impious heresies for pious doctrine, because they could reckon many Martyrs of their sect,
 25 and when they were confuted in other points, this was ever their last and stoutest plea.

Remon. In the mean time I beseech the God of Heaven to humble you.

Answ. We shall beseech the same God to give you a more profitable, and pertinent humiliation, then yet you know, and a lesse mistaken charitableness, with that peace which you have hitherto so perversely misaffected.

FINIS.

THE REASON OF
CHURCH-GOVERNMENT
URG'D AGAINST
PRELATY

The Reason of Church-government urg'd against PRELACY.

THE PREFACE.

IN the publishing of humane lawes, which for the most part aime not beyond the good of civill society, to set them barely forth to the people without reason or Preface, like a physicall prescript, or only with threatnings, as it
5 were a lordly command, in the judgement of *Plato* was thought to be done neither generously nor wisely. His advice was, seeing that persuasion certainly is a more winning, and more manlike way to keepe men in obedience then feare, that to such lawes as were of principall moment, there should be
10 us'd as an induction, some well temper'd discourse, shewing how good, how gainfull, how happy it must needs be to live according to honesty and justice, which being utter'd with those native colours and graces of speech, as true eloquence the daughter of vertue can best bestow upon her mothers
15 praises, would so incite, and in a manner, charme the multitude into the love of that which is really good as to imbrace it ever after, not of custome and awe, which most men do, but of choice and purpose, with true and constant delight. But this practice we may learn, from a better & more ancient authority,
20 then any heathen writer hath to give us, and indeed being a point of so high wisdom & worth, how could it be but we should find it in that book, within whose sacred context all

wisdome is infolded? *Moses* therefore the only Lawgiver that we can believe to have beene visibly taught of God, knowing how vaine it was to write lawes to men whose hearts were not first season'd with the knowledge of God and of his workes, 5 began from the book of Genesis, as a prologue to his lawes; which *Josephus* right well hath noted. That the nation of the Jewes, reading therein the universall goodnesse of God to all creatures in the Creation, and his peculiar favour to them in his election of *Abraham* their ancestor, from whom they 10 could derive so many blessings upon themselves, might be mov'd to obey sincerely by knowing so good a reason of their obedience. If then in the administration of civill justice, and under the obscurity of Ceremoniall rites, such care was had by the wisest of the heathen, and by *Moses* among the Jewes, 15 to instruct them at least in a generall reason of that government to which their subjection was requir'd, how much more ought the members of the Church under the Gospell seecke to informe their understanding in the reason of that government which the Church claimes to have over them: 20 especially for that the Church hath in her immediate care those inner parts and affections of the mind where the seat of reason is; having power to examine our spirituall knowledge, and to demand from us in Gods behalfe a service intirely reasonable. But because about the manner and order of this government, whether it ought to be Presbyteriall, or Prelaticall, 25 such endlesse question, or rather uproare is arisen in this land, as may be justly term'd, what the feaver is to the Physitians, the eternall reproach of our Divines; whilst other profound

Clerks of late greatly, as they conceive, to the advancement of Prelaty, are so earnestly meting out the Lydian proconsular Asia to make good the prime metropolis of Ephesus, as if some of our Prelates in all haste meant to change their soile,
5 and become neighbours to the English Bishop of Chalcedon; and whilst good *Breerwood* as busily bestirres himsele in our vulgar tongue to divide precisely the three Patriarchats, of Rome, Alexandria, and Antioch, and whether to any of these England doth belong, I shall in the meane while not cease to
10 hope through the mercy and grace of Christ, the head and husband of his Church, that England shortly is to belong, neither to See Patriarchall, nor See Prelaticall, but to the faithfull feeding and disciplining of that ministeriall order, which the blessed Apostles constituted throughout the Churches:
15 and this I shall assay to prove can be no other, then that of Presbyters and Deacons. And if any man incline to thinke I undertake a taske too difficult for my yeares, I trust through the supreme inlightning assistance farre otherwise; for my yeares, be they few or many, what imports it? so they bring
20 reason, let that be lookt on: and for the task, from hence that the question in hand is so needfull to be known at this time chiefly by every meaner capacity, and containes in it the explication of many admirable and heavenly privileges reacht out to us by the Gospell, I conclude the task must be easie.
25 God having to this end ordain'd his Gospell to be the revelation of his power and wisdom in Christ Jesus. And this is one depth of his wisdom, that he could so plainly reveale so great a measure of it to the grosse distorted apprehension of

decay'd mankind. Let others therefore dread and shun the Scriptures for their darknesse, I shall wish I may deserve to be reckon'd among those who admire and dwell upon them for their clearnesse. And this seemes to be the cause why in
 5 those places of holy writ, wherein is treated of Church-gov-
 ernment, the reasons thereof are not formally, and profestly
 set downe, because to him that heeds attentively the drift and
 scope of Christian profession, they easily imply themselves,
 which thing further to explaine, having now prefac'd enough,
 10 I shall no longer deferre.

CHAP. I.

*That Church-governement is prescrib'd in the Gospell, and
 that to say otherwise is unsound.*

THE first and greatest reason of Church-government,
 we may securely with the assent of many on the ad-
 15 verse part, affirme to be, because we finde it so
 ordain'd and set out to us by the appointment of God in the
 Scriptures; but whether this be Presbyteriall, or Prelaticall, it
 cannot be brought to the scanning, untill I have said what is
 meet to some who do not think it for the ease of their incon-
 20 sequent opinions, to grant that Church discipline is plat-
 form'd in the Bible, but that it is left to the discretion of men.
 To this conceit of theirs I answer, that it is both unsound and
 untrue. For there is not that thing in the world of more grave
 and urgent importance throughout the whole life of man,
 25 then is discipline. What need I instance? He that hath read
 with judgement, of Nations and Common-wealths, of Cities
 and Camps, of peace and warre, sea and land, will readily

agree that the flourishing and decaying of all civill societies, all the moments and turnings of humane occasions are mov'd to and fro as upon the axle of discipline. So that whatsoever power or sway in mortall things weaker men have attributed
5 to fortune, I durst with more confidence (the honour of divine providence ever sav'd) ascribe either to the vigor, or the slacknesse of discipline. Nor is there any sociable perfection in this life civill or sacred that can be above discipline, but she is that which with her muscall cords preserves and holds all
10 the parts thereof together. Hence in those perfect armies of *Cyrus* in *Xenophon*, and *Scipio* in the Roman stories, the excellence of military skill was esteem'd, not by the not needing, but by the readiest submitting to the edicts of their commander. And certainly discipline is not only the removall of dis-
15 order, but if any visible shape can be given to divine things, the very visible shape and image of vertue, whereby she is not only seene in the regular gestures and motions of her heavenly paces as she walkes, but also makes the harmony of her voice audible to mortall eares. Yea the Angels themselves, in whom
20 no disorder is fear'd, as the Apostle that saw them in his rapture describes, are distinguisht and quaterniond into their celestiall Princedomes, and Satrapies, according as God himselfe hath writ his imperiall decrees through the great provinces of heav'n. The state also of the blessed in Paradise,
25 though never so perfect, is not therefore left without discipline, whose golden survaying reed marks out and measures every quarter and circuit of new Jerusalem. Yet is it not to be conceiv'd that those eternall effluences of sanctity and love in

the glorified Saints should by this meanes be confin'd and cloy'd with repetition of that which is prescrib'd, but that our happinesse may orbe it selfe into a thousand vagancies of glory and delight, and with a kinde of eccentricall equation be as it
5 were an invariable Planet of joy and felicity, how much lesse can we believe that God would leave his fraile and feeble, though not lesse beloved Church here below to the perpetuall stumble of conjecture and disturbance in this our darke voyage without the card and compasse of Discipline. Which is so
10 hard to be of mans making, that we may see even in the guidance of a civill state to worldly happinesse, it is not for every learned, or every wise man, though many of them consult in common, to invent or frame a discipline, but if it be at all the worke of man, it must be of such a one as is a true
15 knower of himselfe, and himselfe in whom contemplation and practice, wit, prudence, fortitude, and eloquence must be rarely met, both to comprehend the hidden causes of things, and span in his thoughts all the various effects that passion or complexion can worke in mans nature; and hereto must his
20 hand be at defiance with gaine, and his heart in all vertues heroick. So far is it from the kenne of these wretched projectors of ours that bescaull their Pamflets every day with new formes of government for our Church. And therefore all the ancient lawgivers were either truly inspir'd as *Moses*, or were
25 such men as with authority enough might give it out to be so, as *Minos*, *Lycurgus*, *Numa*, because they wisely forethought that men would never quietly submit to such a discipline as had not more of Gods hand in it then mans. To come within

the narrownesse of houshold government, observation will shew us many deepe counsellors of state and judges to demean themselves incorruptly in the setl'd course of affaires, and many worthy Preachers upright in their lives, powerfull in their
5 audience; but look upon either of these men where they are left to their own disciplining at home, and you shall soone perceive for all their single knowledge and uprightness, how deficient they are in the regulating of their own family; not only in what may concerne the vertuous and decent compo-
10 sure of their minds in their severall places, but that which is of a lower and easier performance, the right possessing of the outward vessell, their body, in health or sicknesse, rest or labour, diet, or abstinence, whereby to render it more pliant to the soule, and usefull to the Common-wealth: which if men
15 were but as good to discipline themselves, as some are to tutor their Horses and Hawks, it could not be so grosse in most households. If then it appear so hard and so little knowne, how to governe a house well, which is thought of so easie discharge, and for every mans undertaking, what skill of man, what wis-
20 dome, what parts, can be sufficient to give lawes & ordinances to the elect houshold of God? If we could imagine that he had left it at randome without his provident and gracious ordering, who is he so arrogant so presumptuous that durst dispose and guide the living arke of the holy Ghost, though he
25 should finde it wandring in the field of *Bethshemesh*, without the conscious warrant of some high calling. But no profane insolence can paralell that which our Prelates dare avouch, to drive outrageously, and shatter the holy arke of the Church,

not born upon their shoulders with pains and labour in the word, but drawne with rude oxen their officials, and their owne brute inventions. Let them make shewes of reforming while they will, so long as the Church is mounted upon the
5 Prelaticall Cart, and not as it ought betweene the hands of the Ministers, it will but shake and totter, and he that sets to his hand though with a good intent to hinder the shogging of it, in this unlawfull waggonry wherein it rides, let him beware it be not fatall to him as it was to *Uzza*. Certainly if God be the
10 father of his family the Church, wherein could he expresse that name more, then in training it up under his owne all-wise and dear Oeconomy, not turning it loose to the havock of strangers and wolves that would ask no better plea then this to doe in the Church of Christ, what ever humour, faction,
15 policy, or licentious will would prompt them to. Againe, if Christ be the Churches husband expecting her to be presented before him a pure unspotted virgin; in what could he shew his tender love to her more, then in prescribing his owne wayes which he best knew would be to the improvement of her
20 health and beauty with much greater care doubtlesse then the Persian King could appoint for his Queene *Esther*, those maiden dietings & set prescriptions of baths, & odors, which may render her at last the more amiable to his eye. For of any age or sex, most unfitly may a virgin be left to an uncertaine
25 and arbitrary education. Yea though she be well instructed, yet is she still under a more strait tuition, especially if betroth'd. In like manner the Church bearing the same resemblance, it were not reason to think she should be left destitute

of that care which is as necessary, and proper to her, as instruction. For publick preaching indeed is the gift of the Spirit working as best seemes to his secret will, but discipline is the practick work of preaching directed and apply'd as is
5 most requisite to particular duty; without which it were all one to the benefit of souls, as it would be to the cure of bodies, if all the Physitians in London should get into the severall Pulpits of the City, and assembling all the diseased in every parish should begin a learned Lecture of Pleurisies, Palsies,
10 Lethargies, to which perhaps none there present were inclin'd, and so without so much as feeling one puls, or giving the least order to any skilfull Apothecary, should dismisse 'em from time to time, some groaning, some languishing, some expiring, with this only charge to look well to themselves,
15 and do as they heare. Of what excellence and necessity then Church-discipline is, how beyond the faculty of man to frame, and how dangerous to be left to mans invention who would be every foot turning it to sinister ends, how properly also it is the worke of God as father, and of Christ as Husband of the
20 Church; we have by thus much heard.

CHAP. II.

That Church government is set downe in holy Scripture, and that to say otherwise is untrue.

25 **A**S therefore it is unsound to say that God hath not appointed any set government in his Church, so is it untrue. Of the time of the Law there can be no doubt; for to let passe the first institution of Priests and Levites, which is too cleare to be insisted upon, when the Temple came to be

built, which in plaine judgement could breed no essentiall change either in religion, or in the Priestly government; yet God to shew how little he could endure that men should be tampering and contriving in his worship, though in things of
5 lesse regard, gave to *David* for *Solomon* not only a pattern and modell of the Temple, but a direction for the courses of the Priests and Levites, and for all the worke of their service. At the returne from the Captivity things were only restor'd after the ordinance of *Moses* and *David*; or if the least alteration be
10 to be found, they had with them inspired men, Prophets, and it were not sober to say they did ought of moment without divine intimation. In the Prophetie of *Ezekiel* from the 40 Chapt. onward, after the destruction of the Temple, God by his Prophet seeking to weane the hearts of the Jewes from their
15 old law to expect a new and more perfect reformation under Christ, sets out before their eyes the stately fabrick & constitution of his Church, with al the ecclesiasticall functions appertaining; indeed the description is as sorted best to the apprehension of those times, typicall and shadowie, but in
20 such manner as never yet came to passe, nor never must literally, unlesse we mean to annihilat the Gospel. But so exquisit and lively the description is in portraying the new state of the Church, and especially in those points where government seemes to be most active, that both Jewes and Gentiles might
25 have good cause to be assur'd, that God when ever he meant to reforme his Church, never intended to leave the government thereof delineated here in such curious architecture, to be patch't afterwards, and varnish't over with the devices and

imbellishings of mans imagination. Did God take such delight in measuring out the pillars, arches, and doores of a materiall Temple, was he so punctuall and circumspect in lavers, altars, and sacrifices soone after to be abrogated, lest any of
5 these should have beene made contrary to his minde? is not a farre more perfect worke more agreeable to his perfection in the most perfect state of the Church militant, the new alliance of God to man? should not he rather now by his owne prescribed discipline have cast his line and levell upon the soule
10 of man which is his rationall temple, and by the divine square and compasse thereof forme and regenerate in us the lovely shapes of vertues and graces, the sooner to edifie and accomplish that immortall stature of Christs body which is his Church in all her glorious lineaments and proportions. And
15 that this indeed God hath done for us in the Gospel we shall see with open eyes, not under a vaile. We may passe over the history of the Acts and other places, turning only to those Epistles of *S. Paul to Timothy* and *Titus*: where the spirituall eye may discerne more goodly and gracefully erected then all
20 the magnificence of Temple or Tabernacle, such a heavenly structure of evangelick discipline so diffusive of knowledge and charity to the prosperous increase and growth of the Church, that it cannot be wonder'd if that elegant and artfull symmetry of the promised new temple in *Ezechiel*, and all
25 those sumptuous things under the Law were made to signifie the inward beauty and splendor of the Christian Church thus govern'd. And whether this be commanded let it now be judg'd. *S. Paul* after his preface to the first of *Timothy* which

hee concludes in the 17 Verse with Amen, enters upon the subject of his Epistle which is to establish the Church-government with a command. This charge I commit to thee son *Timothy*: according to the prophecies which went before on thee, that thou by them might'st war a good warfare. Which is plain enough thus expounded. This charge I commit to thee wherein I now go about to instruct thee how thou shalt set up Church-discipline, that thou might'st warre a good warfare, bearing thy selfe constantly and faithfully in the
10 Ministry, which in the 1 to the Corinthians is also call'd a warfare: and so after a kinde of Parenthesis concerning *Hymenæus* he returnes to his command though under the milde word of exhorting, Cap. 2. v. 1. I exhort therefore. As if he had interrupted his former command by the occasionall mention of *Hymeneus*. More beneath in the 14 V. of the 3 C.
15 when he hath deliver'd the duties of Bishops or Presbyters and Deacons not once naming any other order in the Church, he thus addes. These things write I unto thee hoping to come unto thee shortly (such necessity it seems there was) but if I
20 tarry long, that thou mai'st know how thou ought'st to behave thy selfe in the house of God. From this place it may be justly ask't, whether *Timothy* by this here written might know what was to be knowne concerning the orders of Church-governours or no? If he might, then in such a cleere
25 text as this may we know too without further jangle; if he might not, then did S. *Paul* write insufficiently, and moreover said not true, for he saith here he might know, and I perswade my selfe he did know ere this was written, but that the

Apostle had more regard to the instruction of us, then to the informing of him. In the fifth Chap. after some other Church precepts concerning discipline, mark what a dreadfull command followes, Verse 21. I charge thee before God and the
5 Lord Jesus Christ, and the elect Angels, that thou observe these things, and as if all were not yet sure anough, he closes up the Epistle with an adjuring charge thus. I give thee charge in the sight of God who quickneth all things, and before Christ Jesus, that thou keepe this commandement: that is the whole
10 commandement concerning discipline, being the maine purpose of the Epistle: although *Hooker* would faine have this denouncement referr'd to the particular precept going before, because the word Commandement is in the singular number, not remembring that even in the first Chapt. of this Epistle,
15 the word Commandement is us'd in a plurall sense, *Vers.* 5. Now the end of the Commandement is charity. And what more frequent then in like manner to say the Law of *Moses*. So that either to restraine the significance too much, or too much to inlarg it would make the adjuration either not so
20 waighy, or not so pertinent. And thus we find here that the rules of Church-discipline are not only commanded, but hedg'd about with such a terrible impalement of commands, as he that will break through wilfully to violate the least of them, must hazard the wounding of his conscience even to
25 death. Yet all this notwithstanding we shall finde them broken wellnigh all by the faire pretenders even of the next ages. No lesse to the contempt of him whom they fain to be the archfounder of prelaty *S. Peter*, who by what he writes in

the 5 Chap. of his first Epistle should seeme to be farre another man then tradition reports him: there he commits to the Presbyters only full authority both of feeding the flock; and Episcopating: and commands that obedience be given to them as
5 to the mighty hand of God, which is his mighty ordinance. Yet all this was as nothing to repell the ventrous boldnesse of innovation that ensu'd, changing the decrees of God that is immutable as if they had been breath'd by man. Neverthelesse when Christ by those visions of S. *John* foreshewes the reformation of his Church, he bids him take his Reed, and meet it
10 out againe after the first patterne, for he prescribes him no other. Arise, said the Angell, and measure the Temple of God and the Altar, and them that worship therein. What is there in the world can measure men but discipline? Our word
15 ruling imports no lesse. Doctrine indeed is the measure, or at least the reason of the measure, tis true, but unlesse the measure be apply'd to that which it is to measure, how can it actually doe its proper worke. Whether therefore discipline be all one with doctrine, or the particular application thereof to
20 this or that person, we all agree that doctrine must be such only as is commanded; or whether it be something really differing from doctrine, yet was it only of Gods appointment, as being the most adequat measure of the Church and her children, which is here the office of a great Evangelist and the
25 reed given him from heaven. But that part of the Temple which is not thus measur'd, so farre is it from being in Gods tuition or delight, that in the following verse he rejects it, however in shew and visibility it may seeme a part of his

Church, yet in as much as it lyes thus unmeasur'd he leaves it to be traml'd by the Gentiles, that is to be polluted with idolatrous and Gentilish rites and ceremonies. And that the principall reformation here foretold is already come to passe
5 as well in discipline as in doctrine the state of our neighbour Churches afford us to behold. Thus through all the periods and changes of the Church it hath beene prov'd that God hath still reserv'd to himselfe the right of enacting Church-government.

CHAP. III.

- 10 *That it is dangerous and unworthy the Gospell to hold that Church-government is to be pattern'd by the Law, as B. Andrews and the Primat of Armagh maintaine.*

WE may returne now from this interposing difficulty thus remov'd, to affirme, that since
15 Church-government is so strictly commanded in Gods Word, the first and greatest reason why we should submit thereto, is because God hath so commanded. But whether of these two, Prelaty or Presbytery can prove it selfe to be supported by this first and greatest reason, must be the
20 next dispute. Wherein this position is to be first layd down as granted; that I may not follow a chase rather then an argument, that one of these two, and none other is of Gods ordain- ing, and if it be, that ordinance must be evident in the Gospell. For the imperfect and obscure institution of the Law,
25 which the Apostles themselves doubt not oft-times to vilifie, cannot give rules to the compleat and glorious ministration of the Gospell, which lookes on the Law, as on a childe, not as

on a tutor. And that the Prelates have no sure foundation in the Gospell, their own guiltinesse doth manifest: they would not else run questing up as high as *Adam* to fetch their originall, as tis said one of them lately did in publick. To which
5 assertion, had I heard it, because I see they are so insatiable of antiquity, I should have gladly assented, and confest them yet more ancient. For *Lucifer* before *Adam* was the first prelat Angel, and both he, as is commonly thought, and our forefather *Adam*, as we all know, for aspiring above their orders,
10 were miserably degraded. But others better advis'd are content to receive their beginning from *Aaron* and his sons, among whom *B. Andrews* of late yeares, and in these times the Primat of *Armagh* for their learning are reputed the best able to say what may be said in this opinion. The Primat in his
15 discourse about the originall of Episcopacy newly revis'd begins thus. The ground of Episcopacy is fetcht partly from the pattern prescribed by God in the old Testament, and partly from the imitation thereof brought in by the Apostles. Herein I must entreat to be excus'd of the desire I have to be satisfi'd,
20 how for example the ground of Episcop. is fetch't partly from the example the old Testament, by whom next, and by whose authority. Secondly, how the Church-government under the Gospell can be rightly call'd an imitation of that in the old Testament? for that the Gospell is the end and fulfilling of
25 the Law, our liberty also from the bondage of the Law I plainly reade. How then the ripe age of the Gospell should be put to schoole againe, and learn to governe her selfe from the infancy of the Law, the stronger to imitate the weaker, the

freeman to follow the captive, the learned to be lesson'd by the rude, will be a hard undertaking to evince from any of those principles which either art or inspiration hath written. If any thing done by the Apostles may be drawne howsoever to a
5 likenesse of something Mosaicall, if it cannot be prov'd that it was done of purpose in imitation, as having the right thereof grounded in nature, and not in ceremony or type, it will little availe the matter. The whole Judaick law is either politicall, and to take pattern by that, no Christian nation ever thought
10 it selfe oblig'd in conscience; or morall, which containes in it the observation of whatsoever is substantially, and perpetually true and good, either in religion, or course of life. That which is thus morall, besides what we fetch from those unwritten lawes and ideas which nature hath ingraven in us, the Gospell,
15 as stands with her dignity most, lectures to us from her own authentick hand-writing, and command, not copies out from the borrow'd manuscript of a subservient scrawl, by way of imitating. As well might she be said in her Sacrament of water to imitate the baptisme of *John*. What though she re-
20 taine excommunication us'd in the Synagogue, retain the morality of the Sabbath, she does not therefore imitate the law her underling, but perfect her. All that was morally deliver'd from the law to the Gospell in the office of the Priests and Levites, was that there should be a ministry set a part to teach
25 and discipline the Church, both which duties the Apostles thought good to commit to the Presbyters. And if any distinction of honour were to be made among them, they directed it should be to those not that only rule well, but espe-

cially to those that labour in the word and doctrine. By which 1 Tim. 5.
we are taught that laborious teaching is the most honourable
Prelaty that one Minister can have above another in the Gos-
pell: if therefore the superiority of Bishopship be grounded
5 on the Priesthood as a part of the morall law, it cannot be said
to be an imitation; for it were ridiculous that morality should
imitate morality, which ever was the same thing. This very
word of patterning or imitating excludes Episcopacy from the
solid and grave Ethicall law, and betraies it to be a meere
10 childe of ceremony, or likelier some misbegotten thing, that
having pluckt the gay feathers of her obsolet bravery to hide
her own deformed barenesse, now vaunts and glories in her
stolne plumes. In the meane while what danger there is
against the very life of the Gospell to make in any thing the
15 typical law her pattern, and how impossible in that which
touches the Priestly government, I shall use such light as I
have receav'd, to lay open. It cannot be unknowne by what
expressions the holy Apostle S. *Paul* spares not to explaine to
us the nature and condition of the law, calling those ordi-
20 nances which were the chiefe and essentiall offices of the
Priests, the elements and rudiments of the world both weake
and beggarly. Now to breed, and bring up the children of
the promise, the heirs of liberty and grace under such a kinde
of government as is profest to be but an imitation of that
25 ministry which engender'd to bondage the sons of *Agar*,
how can this be but a foul injury and derogation, if not a can-
celling of that birth-right and immunity which Christ hath
purchas'd for us with his blood. For the ministration of the

law consisting of carnall things, drew to it such a ministry as consisted of carnall respects, dignity, precedence, and the like. And such a ministry establish't in the Gospell, as is founded upon the points and termes of superiority, and nests it selfe
 5 in worldly honours, will draw to it, and we see it doth, such a religion as runnes back againe to the old pompe and glory of the flesh. For doubtlesse there is a certaine attraction and magnetick force betwixt the religion and the ministeriall forme thereof. If the religion be pure, spirituall, simple, and
 10 lowly, as the Gospel most truly is, such must the face of the ministry be. And in like manner if the forme of the Ministry be grounded in the worldly degrees of authority, honour, temporall jurisdiction, we see it with our eyes it will turne the inward power and purity of the Gospel into the outward carnality of the law; evaporating and exhaling the internall wor-
 15 ship into empty conformities, and gay shewes. And what remains then but that wee should runne into as dangerous and deadly apostacy as our lamented neighbours the Papists, who by this very snare and pitfall of imitating the ceremonial law,
 20 fel into that irrecoverable superstition, as must needs make void the cov'nant of salvation to them that persist in this blindnesse.

CHAP. IV.

That it is impossible to make the Priesthood of Aaron a pattern whereon to ground Episcopacy.

25 **T**HAT which was promis'd next, is to declare the impossibility of grounding Evangelick government in the imitation of the Jewish Priesthood: which will be

done by considering both the quality of the persons, and the office it self. *Aaron* and his sonnes were the Princes of their Tribe before they were sanctified to the Priesthood: that personall eminence which they held above the other *Levites*, they
5 receav'd not only from their office, but partly brought it into their office: and so from that time forward the Priests were not chosen out of the whole number of the Levites, as our Bishops, but were borne inheritors of the dignity. Therefore unlesse we shall choose our Prelats only out of the Nobility,
10 and let them runne in a blood, there can be no possible imitation of Lording over their brethren in regard of their persons altogether unlike. As for the office which was a representation of Christs own person more immediately in the high Priest, & of his whole priestly office in all the other; to the perform-
15 ance of which the Levits were but as servitors & Deacons, it was necessary there should be a distinction of dignity betweene two functions of so great ods. But there being no such difference among our Ministers, unlesse it be in reference to the Deacons, it is impossible to found a Prelaty upon the imi-
20 tation of this Priesthood. For wherein, or in what worke is the office of a Prelat excellent above that of a Pastor? in ordination you'l say; but flatly against Scripture, for there we know *Timothy* receav'd ordination by the hands of the Presbytery, notwithstanding all the vaine delusions that are us'd
25 to evade that testimony, and maintaine an unwarrantable usurpation. But wherefore should ordination be a cause of setting up a superiour degree in the Church? is not that whereby Christ became our Saviour a higher and greater

worke, then that whereby he did ordaine messengers to preach and publish him our Saviour? Every Minister sustains the person of Christ in his highest work of communicating to us the mysteries of our salvation, and hath the power of binding
5 and absolving, how should he need a higher dignity to represent or execute that which is an inferior work in Christ? why should the performance of ordination which is a lower office exalt a Prelat, and not the seldome discharge of a higher and more noble office which is preaching & administring much
10 rather deprime him? Verily neither the nature, nor the example of ordination doth any way require an imparity betweene the ordainer and the ordained. For what more naturall then every like to produce his like, man to beget man, fire to propagate fire, and in examples of highest opinion the ordainer is inferior to the ordained; for the Pope is not made
15 by the precedent Pope, but by Cardinals, who ordain and consecrate to a higher and greater office then their own.

CHAP. V.

To the Arguments of B. Andrews and the Primat.

20 **I**T followes here to attend to certaine objections in a little treatise lately printed among others of like sort at Oxford, and in the title said to be out of the rude draughts of Bishop *Andrews*. And surely they bee rude draughts indeed, in so much that it is marvell to think what his friends meant to let come abroad such shallow reasonings with the
25 name of a man so much bruited for learning. In the 12 and 23 pages he seemes most notoriously inconstant to himselfe; for in the former place he tels us he forbeares to take any argu-

ment of Prelaty from *Aaron*, as being the type of Christ. In the latter he can forbear no longer, but repents him of his rash gratuity, affirming, that to say, Christ being come in the flesh, his figure in the high Priest ceaseth, is the shift of an
 5 Anabaptist; and stiffly argues that Christ being as well King as Priest, was as well fore-resembled by the Kings then, as by the high Priest. So that if his comming take away the one type, it must also the other. Marvellous piece of divinity! and well worth that the land should pay six thousand pound a
 10 yeare for, in a Bishoprick, although I reade of no Sophister among the Greeks that was so dear, neither *Hippias* nor *Protagoras*, nor any whom the Socratick schoole famously refuted with out hire. Here we have the type of the King sow'd to the typet of the Bishop, suttly to cast a jealousie upon
 15 the Crowne, as if the right of Kings, like *Meleager* in the Metamorphosis, were no longer liv'd then the firebrand of Prelaty. But more likely the Prelats fearing (for their own guilty carriage protests they doe feare) that their faire dayes cannot long hold, practize by possessing the King with this most
 20 false doctrine, to ingage his power for them, as in his owne quarrell, that when they fall they may fall in a generall ruine, just as cruell *Tyberius* would wish,

When I dye, let the earth be roul'd in flames.

But where, O Bishop, doth the purpose of the law set forth
 25 Christ to us as a King? That which never was intended in the Law, can never be abolish't as part thereof. When the Law was made, there was no King: if before the law, or under the law God by a speciall type in any King would foresignifie the

future kingdome of Christ, which is not yet visibly come, what was that to the law? The whole ceremoniall law, and types can be in no law else, comprehends nothing but the propitiatory office of Christs Priesthood, which being in substance accomplisht, both law and Priesthood fades away of
5 it selfe, and passes into aire like a transitory vision, and the right of Kings neither stands by any type nor falls. We acknowledge that the civill magistrate weares an authority of Gods giving, and ought to be obey'd as his vicegerent. But to
10 make a King a type, we say is an abusive and unskilfull speech, and of a morall solidity makes it seeme a ceremoniall shadow. Therefore your typical chaine of King and Priest must unlink. But is not the type of Priest taken away by Christs comming? no saith this famous Protestant Bishop of Winchester; it is not,
15 and he that saith it is, is an Anabaptist. What think ye Readers, do ye not understand him? What can be gather'd hence but that the Prelat would still sacrifice? conceive him readers, he would missificate. Their altars indeed were in a fair forwardnesse; and by such arguments as these they were setting
20 up the molten Calfe of their Masse againe, and of their great Hierarch the Pope. For if the type of Priest be not taken away, then neither of the high Priest, it were a strange beheading; and high Priest more then one there cannot be, and that one can be no lesse then a Pope. And this doubtlesse was the bent
25 of his career, though never so covertly. Yea but there was something else in the high Priest besides the figure, as is plain by *S. Pauls* acknowledging him. Tis true that in the 17 of *Deut.* whence this authority arises to the Priest in matters too

hard for the secular judges, as must needs be many in the occasions of those times involv'd so with ceremoniall niceties, no wonder though it be commanded to enquire at the mouth of the Priests, who besides the Magistrates their colleagues had
5 the Oracle of Urim to consult with. And whether the high Priest *Ananias* had not incroach't beyond the limits of his Priestly authority, or whether us'd it rightly, was no time then for S. *Paul* to contest about. But if this instance be able to assert any right of jurisdiction to the Clergy, it must impart
10 it in common to all Ministers, since it were a great folly to seeke for counsell in a hard intricat scruple from a Dunce Prelat, when there might be found a speedier solution from a grave and learned Minister, whom God hath gifted with the judgement of Urim more amply oft-times then all the Prelates
15 together; and now in the Gospell hath granted the privilege of this oraculous Ephod alike to all his Ministers. The reason therefore of imparity in the Priests, being now as is aforesaid, really annull'd both in their person, and in their representative office, what right of jurisdiction soever can be from this
20 place Levitically bequeath'd, must descend upon the Ministers of the Gospell equally, as it findes them in all other points equall. Well then he is finally content to let *Aaron* go. *Eleazar* will serve his turne, as being a superior of superiors, and yet no type of Christ in *Aarons* life time. O thou that would'st winde
25 into any figment, or phantasme to save thy Miter! Yet all this will not fadge, though it be cunningly interpolisht by some second hand with crooks & emendations; Heare then; the type of Christ in some one particular, as of entring yearly into

the Holy of holies and such like, rested upon the High Priest only as more immediately personating our Saviour: but to resemble his whole satisfactory office all the lineage of *Aaron* was no more then sufficient. And all, or any of the Priests
5 consider'd separately without relation to the highest, are but as a livelesse trunk and signifie nothing. And this shewes the excellence of Christs sacrifice, who at once and in one person fulfill'd that which many hunderds of Priests many times repeating had enough to foreshew. What other imparity there
10 was among themselves, we may safely suppose it depended on the dignity of their birth and family, together with the circumstances of a carnall service, which might afford many priorities. And this I take to be the summe of what the Bishop hath laid together to make plea for Prelaty by imitation of the
15 Law. Though indeed, if it may stand, it will inferre Popedom all as well. Many other courses he tries, enforcing himselfe with much ostentation of endlesse genealogies, as if he were the man that *S. Paul* forewarnes us of in *Timothy*, but so unvigorously, that I do not feare his winning of many to his
20 cause, but such as doting upon great names are either overweake, or over sudden of faith. I shall not refuse therefore to learne so much prudence as I finde in the Roman Souldier that attended the crosse, not to stand breaking of legs, when the breath is quite out of the body, but passe to that which
25 follows. The Primat of *Armagh* at the beginning of his tractat seeks to availe himselfe of that place in the 66 of *Esaiah*, I will take of them for Priests and Levites, saith the Lord; to uphold hereby such a forme of superiority among

the ministers of the Gospel, succeeding those in the law, as the Lords day did the Sabbath. But certain if this method may be admitted of interpreting those propheticall passages concerning Christian times in a punctuall correspondence, it may
5 with equall probability be urg'd upon us, that we are bound to observe some monthly solemnity answerable to the new moons, as well as the Lords day which we keepe in lieu of the Sabbath: for in the 23 v. the Prophet joynes them in the same manner together, as before he did the Priests and Levites, thus.

10 And it shall come to passe that from one new moone to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. Undoubtedly with as good consequence may it be alledg'd from hence, that we are to solemnize some religious monthly meeting different from
15 the Sabbath, as from the other any distinct formality of Ecclesiasticall orders may be inferr'd. This rather will appeare to be the lawfull and unconstrain'd sense of the text, that God in taking of them for Priests and Levites, will not esteeme them unworthy though Gentiles, to undergoe any function in
20 the Church, but will make of them a full and perfect ministry, as was that of the Priests and Levites in their kinde. And Bishop *Andrews* himselfe to end the controversie, sends us a candid exposition of this quoted verse from the 24 page of his said book, plainly deciding that God by those legall names
25 there of Priests and Levites means our Presbyters, and Deacons, for which either ingenuous confession, or slip of his pen we give him thanks, and withall to him that brought these treatises into one volume, who setting the contradictions of

two learned men so neere together, did not foresee. What other deducements or analogies are cited out of *S. Paul* to prove a likenesse betweene the Ministers of the Old and New Testament, having tri'd their sinewes I judge they may passe
5 without harme doing to our cause. We may remember then that Prelaty neither hath nor can have foundation in the law, nor yet in the Gospell, which assertion as being for the plainnesse thereof a matter of eye sight, rather then of disquisition I voluntarily omitt, not forgetting to specifie this note againe,
10 that the earnest desire which the Prelates have to build their Hierarchy upon the sandy bottome of the law, gives us to see abundantly the little assurance which they finde to reare up their high roofs by the authority of the Gospell, repulst as it were from the writings of the Apostles, and driven to take
15 sanctuary among the Jewes. Hence that open confession of the Primat before mention'd. Episcopacy is fetcht partly from the patterne of the Old Testament & partly from the New as an imitation of the Old, though nothing can be more rotten in Divinity then such a position as this, and is all one as
20 to say Episcopacy is partly of divine institution, and partly of mans own carving. For who gave the authority to fetch more from the patterne of the law then what the Apostles had already fetcht, if they fetcht any thing at all, as hath beene prov'd they did not. So was *Jereboams* Episcopacy partly
25 from the patterne of the law, and partly from the patterne of his owne carnality; a parti-colour'd and a parti-member'd Episcopacy, and what can this be lesse then a monstrous? Others therefore among the Prelats perhaps not so well able

to brook, or rather to justifie this foule relapsing to the old law, have condescended at last to a plaine confessing that both the names and offices of Bishops and Presbyters at first were the same, and in the Scriptures no where distinguisht. This
5 grants the remonstrant in the fift Section of his defence, and in the Preface to his last short answer. But what need respect be had whether he grant or grant it not, when as through all antiquity, and even in the loftiest times of Prelaty we finde it granted. *Jerome* the learned'st of the Fathers hides not his
10 opinion, that custome only, which the Proverbe calls a tyrant, was the maker of Prelaty; before his audacious workmanship the Churches were rul'd in common by the Presbyters, and such a certaine truth this was esteem'd, that it became a decree among the Papall Canons compil'd by *Gratian*. *Anselme*
15 also of Canturbury, who to uphold the points of his Prelatisme made himselfe a traytor to his country, yet commenting the Epistles to *Titus* and the *Philippians* acknowledges from the cleernesse of the text, what *Jerome* and the Church Rubrick hath before acknowledg'd. He little dreamt then that the
20 weeding-hook of reformation would after two ages pluck up his glorious poppy from insulting over the good corne. Though since some of our Brittish Prelates seeing themselves prest to produce Scripture, try all their cunning, if the New Testament will not help them, to frame of their own heads as
25 it were with wax a kinde of Mimick Bishop limm'd out to the life of a dead Priesthood. Or else they would straine us out a certaine figurative Prelat, by wringing the collective allegory of those seven Angels into seven single Rochets. Howsoever

since it thus appears that custome was the creator of Prelaty being lesse ancient then the government of Presbyters, it is an extreme folly to give them the hearing that tell us of Bishops through so many ages: and if against their tedious muster of
 5 citations, Sees, and successions, it be reply'd that wagers and Church antiquities, such as are repugnant to the plaine dictat of Scripture are both alike the arguments of fooles, they have their answer. We rather are to cite all those ages to an arraignment before the word of God, wherefore, and what pre-
 10 tending, how presuming they durst alter that divine institution of Presbyters, which the Apostles who were no various and inconstant men surely had set up in the Churches, and why they choose to live by custome and catalogue, or as S. *Paul* saith by sight and visibility, rather then by faith? But
 15 first I conclude from their owne mouthes that Gods command in Scripture, which doubtlesse ought to be the first and greatest reason of Church-government, is wanting to Prelaty. And certainly we have plenteous warrant in the doctrine of Christ to determine that the want of this reason is of it selfe suffi-
 20 cient to confute all other pretences that may be brought in favour of it.

CHAP. VI.

That Prelaty was not set up for prevention of Schisme, as is pretended, or if it were, that it performs not what it was first set up for, but quite the contrary.

25 **Y**ET because it hath the outside of a specious reason, & specious things we know are aptest to worke with humane lightnesse and frailty, even against the sol-

idest truth, that sounds not plausibly, let us think it worth the examining for the love of infirmer Christians, of what importance this their second reason may be. Tradition they say hath taught them that for the prevention of growing schisme the
5 Bishop was heav'd above the Presbyter. And must tradition then ever thus to the worlds end be the perpetuall canker-worme to eat out Gods Commandements? are his decrees so inconsiderate and so fickle, that when the statutes of *Solon*, or *Lycurgus* shall prove durably good to many ages, his in
10 40 years shall be found defective, ill contriv'd, and for needfull causes to be alter'd? Our Saviour and his Apostles did not only foresee, but foretell and forewarne us to looke for schisme. Is it a thing to be imagin'd of Gods wisdome, or at least of Apostolick prudence to set up such a government in
15 the tendernesse of the Church, as should incline, or not be more able then any other to oppose it selfe to schisme? it was well knowne what a bold lurker schisme was even in the household of Christ betweene his owne Disciples and those of *John* the Baptist about fasting: and early in the Acts of the
20 Apostles the noise of schisme had almost drown'd the proclaiming of the Gospell; yet we reade not in Scripture that any thought was had of making Prelates, no not in those places where dissention was most rife. If Prelaty had beene then esteem'd a remedy against schisme, where was it more need-
25 full then in that great variance among the Corinthians which *S. Paul* so labour'd to reconcile? and whose eye could have found the fittest remedy sooner then his? and what could have made the remedy more available, then to have us'd it speedily?

and lastly what could have beene more necessary then to have written it for our instruction? yet we see he neither commended it to us, nor us'd it himselfe. For the same division remaining there, or else bursting forth againe more then 20
5 yeares after *S. Pauls* death, wee finde in *Clements* Epistle of venerable authority written to the yet factious *Corinthians*, that they were still govern'd by Presbyters. And the same of other Churches out of *Hermas*, and divers other the scholers of the Apostles by the late industry of the learned *Salmatius* ap-
10 peares. Neither yet did this worthy *Clement S. Pauls* disciple, though writing to them to lay aside schisme, in the least word advise them to change the Presbyteriall government into Prelaty. And therefore if God afterward gave, or permitted this insurrection of Episcopacy, it is to be fear'd he did it in his
15 wrath, as he gave the Israelites a King. With so good a will doth he use to alter his own chosen government once establish'd. For marke whether this rare device of mans braine thus preferr'd before the ordinance of God, had better suc-
cesse then fleshly wisdom not counseling with God is wont
20 to have. So farre was it from removing schisme, that if schisme parted the congregations before, now it rent and mangl'd, now it rag'd. Heresie begat heresie with a certaine monstrous haste of pregnancy in her birth, at once borne and bringing forth. Contentions before brotherly were now hostile. Men
25 went to choose their Bishop as they went to a pitcht field, and the day of his election was like the sacking of a City, sometimes ended with the blood of thousands. Nor this among hereticks only, but men of the same beliefe, yea confessors,

and that with such odious ambition, that *Eusebius* in his eighth book testifies he abhorr'd to write. And the reason is not obscure, for the poore dignity or rather burden of a Parochial Presbyter could not ingage any great party, nor that
5 to any deadly feud: but Prelaty was a power of that extent, and sway, that if her election were popular, it was seldome not the cause of some faction or broil in the Church. But if her dignity came by favour of some Prince, she was from that time his creature, and obnoxious to comply with his ends in
10 state were they right or wrong. So that in stead of finding Prelaty an impeacher of Schisme or faction, the more I search, the more I grow into all perswasion to think rather that faction and she as with a spousall ring are wedded together, never to be divorc't. But here let every one behold the just, and
15 dreadfull judgement of God meeting with the audacious pride of man that durst offer to mend the ordinances of heaven. God out of the strife of men brought forth by his Apostles to the Church that beneficent and ever distributing office of Deacons, the stewards and Ministers of holy almes, man out of the
20 pretended care of peace & unity being caught in the snare of his impious boldnesse to correct the will of Christ, brought forth to himselfe upon the Church that irreconcilable schisme of perdition and Apostasy, the Roman Antichrist: for that the exaltation of the Pope arose out of the reason of Prelaty it
25 cannot be deny'd. And as I noted before that the patterne of the High Priest pleaded for in the Gospel (for take away the head Priest the rest are but a carcassee) sets up with better reason a Pope, then an Archbishop, for if Prelaty must still rise

and rise till it come to a Primat, why should it stay there?
when as the catholick government is not to follow the divi-
sion of kingdomes, the temple best representing the universall
Church, and the High Priest the universall head; so I observe
5 here, that if to quiet schisme there must be one head of Prelaty
in a land or Monarchy rising from a Provinciall to a na-
tionall Primacy, there may upon better grounds of repressing
schisme be set up one catholick head over the catholick
Church. For the peace and good of the Church is not ter-
10 minated in the schismelesse estate of one or two kingdomes,
but should be provided for by the joynt consultation of all re-
formed Christendome: that all controversie may end in the
finall pronounce or canon of one Arch-primat, or Protestant
Pope. Although by this meanes for ought I see, all the diame-
15 ters of schisme may as well meet and be knit up in the center
of one grand falshood. Now let all impartiall men arbitrate
what goodly inference these two maine reasons of the Prelats
have, that by a naturall league of consequence make more
for the Pope then for themselves. Yea to say more home are
20 the very wombe for a new subantichrist to breed in; if it be not
rather the old force and power of the same man of sin counter-
feiting protestant. It was not the prevention of schisme, but
it was schisme it selfe, and the hatefull thirst of Lording in the
Church that first bestow'd a being upon Prelaty; this was the
25 true cause, but the pretence is stil the same. The Prelates, as
they would have it thought, are the only mawls of schisme.
Forsooth if they be put downe, a deluge of innumerable sects
will follow; we shall be all Brownists, Familists, Anabaptists.

For the word Puritan seemes to be quasht, and all that heretofore were counted such, are now Brownists. And thus doe they raise an evill report upon the expected reforming grace that God hath bid us hope for, like those faithlesse spies,
5 whose carcasses shall perish in the wildernesse of their owne confused ignorance, and never taste the good of reformation. Doe they keep away schisme? if to bring a num and chil stupidity of soul, an unactive blindness of minde upon the people by their leaden doctrine, or no doctrine at all, if to persecute all knowing and zealous Christians by the violence of
10 their courts, be to keep away schisme, they keep away schisme indeed; and by this kind of discipline all *Italy* and *Spaine* is as purely and politickly kept from schisme as *England* hath beene by them. With as good a plea might the dead palsie
15 boast to a man, tis I that free you from stitches and paines, and the troublesome feeling of cold & heat, of wounds and strokes; if I were gone, all these would molest you. The Winter might as well vaunt it selfe against the Spring, I destroy all noysome and rank weeds, I keepe downe all pestilent vapours. Yes and
20 all wholesome herbs, and all fresh dews, by your violent & hidebound frost; but when the gentle west winds shall open the fruitfull bosome of the earth thus over-girded by your imprisonment, then the flowers put forth and spring, and then the Sunne shall scatter the mists, and the manuring hand
25 of the Tiller shall root up all that burdens the soile without thank to your bondage. But farre worse then any frozen captivity is the bondage of Prelates, for that other, if it keep down any thing which is good, within the earth, so doth it likewise

that which is ill, but these let out freely the ill, and keep down the good, or else keepe downe the lesser ill, and let out the greatest. Be asham'd at last to tell the Parlament ye curbe Schismaticks, when as they know ye cherish and side with
5 Papists, and are now as it were one party with them, and tis said they helpe to petition for ye. Can we believe that your government strains in good earnest at the petty gnats of schisme, when as we see it makes nothing to swallow the Camel heresie of *Rome*; but that indeed your throats are of
10 the right Pharisaical straine. Where are those schismaticks with whom the Prelats hold such hot skirmish? shew us your acts, those glorious annals which your Courts of loathed memory lately deceas'd have left us? those schismaticks I doubt me will be found the most of them such as whose only schisme
15 was to have spoke the truth against your high abominations and cruelties in the Church; this is the schisme ye hate most, the removall of your criminous Hierarchy. A politick government of yours, and of a pleasant conceit, set up to remove those as a pretended schisme, that would remove you as a
20 palpable heresie in government. If the schisme would pardon ye that, she might go jagg'd in as many cuts and slashes as she pleas'd for you. As for the rending of the Church, we have many reasons to thinke it is not that which ye labour to prevent so much as the rending of your pontificall sleeves: that
25 schisme would be the sorest schisme to you, that would be Brownisme and Anabaptisme indeed. If we go downe, say you, as if *Adrians* wall were broke, a flood of sects will rush in. What sects? What are their opinions? give us the Inventory;

it will appeare both by your former prosecutions and your present instances, that they are only such to speake of as are offended with your lawlesse government, your ceremonies, your Liturgy, an extract of the Masse book translated. But
5 that they should be contemners of publick prayer, and Churches us'd without superstition, I trust God will manifest it ere long to be as false a slander, as your former slanders against the Scots. Noise it till ye be hoarse; that a rabble of Sects will come in, it will be answer'd ye, no rabble sir Priest,
10 but a unanimous multitude of good Protestants will then joyne to the Church, which now because of you stand separated. This will be the dreadfull consequence of your removall. As for those terrible names of Sectaries and Schismaticks which ye have got together, we know your manner
15 of fight, when the quiver of your arguments which is ever thin, and weakly stor'd, after the first brunt is quite empty, your course is to betake ye to your other quiver of slander, wherein lyes your best archery. And whom ye could not move by sophisticall arguing, them you thinke to confute by scandalous misnaming. Thereby inciting the blinder sort of people
20 to mislike and deride sound doctrine and good christianity under two or three vile and hatefull terms. But if we could easily indure and dissolve your doubtiest reasons in argument, we shall more easily beare the worst of your unreasonablenesse
25 in calumny and false report. Especially being foretold by Christ, that if he our Master were by your predecessors call'd Samaritan and Belzebub, we must not think it strange if his best Disciples in the reformation, as at first by those of your

tribe they were call'd Lollards and Hussites, so now by you be term'd Puritans, and Brownists. But my hope is that the people of England will not suffer themselves to be juggl'd thus out of their faith and religion by a mist of names cast
5 before their eyes, but will search wisely by the Scriptures, and look quite through this fraudulent aspersion of a disgracefull name into the things themselves: knowing that the Primitive Christians in their times were accounted such as are now call'd Familists and Adamites, or worse. And many on the
10 Prelatick side like the Church of *Sardis* have a name to live, and yet are dead; to be Protestants, and are indeed Papists in most of their principles. Thus perswaded, this your old fallacy wee shall soone unmask, and quickly apprehend how you prevent schisme, and who are your schismaticks. But
15 what if ye prevent, and hinder all good means of preventing schisme? that way which the Apostles us'd, was to call a councell; from which by any thing that can be learnt from the fifteenth of the *Acts*, no faithfull Christian was debarr'd, to whom knowledge and piety might give entrance. Of such
20 a councell as this every parochiall Consistory is a right homogeneous and constituting part being in it selfe as it were a little Synod, and towards a generall assembly moving upon her own basis in an even and firme progression, as those smaller squares in battell unite in one great cube, the main phalanx,
25 an embleme of truth and stedfastnesse. Whereas on the other side Prelaty ascending by a graduall monarchy from Bishop to Arch-bishop, from thence to Primat, and from thence, for there can be no reason yeilded neither in nature, nor in re-

ligion, wherefore, if it have lawfully mounted thus high, it should not be a Lordly ascendent in the horoscope of the Church, from Primate to Patriarch, and so to Pope. I say Prelaty thus ascending in a continuall pyramid upon pretence
5 to perfect the Churches unity, if notwithstanding it be found most needfull, yea the utmost helpe to dearn up the rents of schisme by calling a councell, what does it but teach us that Prelaty is of no force to effect this work which she boasts to be her maister-peice; and that her pyramid aspires and sharpens
10 to ambition, not to perfection, or unity. This we know, that as often as any great schisme disparts the Church, and Synods be proclam'd, the Presbyters have as great right there, and as free vote of old, as the Bishops, which the Canon law conceals not. So that Prelaty if she will seek to close up divisions in the
15 Church, must be forc't to dissolve, and unmake her own pyramidal figure, which she affirmes to be of such uniting power, when as indeed it is the most dividing, and schismaticall forme that Geometricians know of, and must be faine to inglobe, or incube her selfe among the Presbyters; which she
20 hating to do, sends her haughty Prelates from all parts with their forked Miters, the badge of schisme or the stampe of his cloven foot whom they serve I think, who according to their hierarchies acuminating still higher and higher in a cone of Prelaty, in stead of healing up the gashes of the Church, as it
25 happens in such pointed bodies meeting, fall to gore one another with their sharpe spires for upper place, and precedence, till the councell it selfe prove the greatest schisme of all. And thus they are so farre from hindring dissention, that they

have made unprofitable, and even noysome the chiefest remedy we have to keep Christendom at one, which is by councils: and these if wee rightly consider Apostolick example, are nothing else but generall Presbyteries. This seem'd so farre
5 from the Apostles to think much of, as if hereby their dignity were impair'd, that, as we may gather by those Epistles of *Peter* and *John*, which are likely to be latest written, when the Church grew to a setling, like those heroick patricians of Rome (if we may use such comparison) hasting to lay downe
10 their dictatorship, they rejoyc't to call themselves and to be as fellow Elders among their brethren. Knowing that their high office was but as the scaffolding of the Church yet unbuilt, and would be but a troublesome disfigurement, so soone as the building was finisht. But the lofty minds of an age or two
15 after, such was their small discerning, thought it a poore indignity, that the high rear'd government of the Church should so on a sudden, as it seem'd to them, squat into a Presbytery. Next or rather before councils the timeliest prevention of schisme is to preach the Gospell abundantly and powerfully
20 throughout all the land, to instruct the youth religiously, to endeavour how the Scriptures may be easiest understood by all men; to all which the proceedings of these men have been on set purpose contrary. But how O Prelats should you remove schisme, and how should you not remove and oppose
25 all the meanes of removing schism? when Prelaty is a schisme it selfe from the most reformed and most flourishing of our neighbour Churches abroad, and a sad subject of discord and offence to the whole nation at home. The remedy which you

alledge is the very disease we groan under; and never can be to us a remedy but by removing it selfe. Your predecessors were believ'd to assume this preeminence above their brethren only that they might appease dissention. Now God and the
5 Church calls upon you, for the same reason to lay it down, as being to thousands of good men offensive, burdensome, intolerable. Surrender that pledge which unlesse you fowlely usurpt it, the Church gave you, and now claimes it againe, for the reason she first lent it. Discharge the trust committed to
10 you, prevent schisme, and that ye can never do, but by discharging your selves. That government which ye hold, we confesse prevents much, hinders much, removes much; but what? the schisms and grievances of the Church? no, but all the peace and unity, all the welfare not of the Church alone,
15 but of the whole kingdome. And if it be still permitted ye to hold, will cause the most sad I know not whether separation be enough to say, but such a wide gulph of distraction in this land as will never close her dismall gap, untill ye be forc't (for of your selvs ye wil never do as that Roman *Curtius*
20 nobly did) for the Churches peace & your countries, to leap into the midst, and be no more seen. By this we shal know whether yours be that ancient Prelaty which you say was first constituted for the reducement of quiet & unanimity into the Church, for then you wil not delay to prefer that above your
25 own preferment. If otherwise, we must be confident that your Prelaty is nothing else but your ambition, an insolent preferring of your selves above your brethren, and all your learned scraping in antiquity even to disturbe the bones of old *Aaron*

and his sonnes in their graves, is but to maintain and set upon our necks a stately and severe dignity, which you call sacred, and is nothing in very deed but a grave and reverent gluttony, a sanctimonious avarice, in comparison of which, all the
5 duties and dearnesses which ye owe to God or to his Church, to law, custome, or nature, ye have resolv'd to set at nought. I could put you in mind what counsell *Clement* a fellow labourer with the Apostles gave to the Presbyters of *Corinth*, whom the people though unjustly sought to remove. Who
10 among you saith he, is noble minded, who is pittifull, who is charitable, let him say thus, if for me this sedition, this enmity, these differences be, I willingly depart, I go my wayes, only let the flock of Christ be at peace with the Presbyters that are set over it. He that shall do this, saith he, shall get him great
15 honour in the Lord, and all places will receive him. This was *Clements* counsell to good and holy men that they should depart rather from their just office, then by their stay, to ravle out the seamlesse garment of concord in the Church. But I have better counsell to give the Prelats, and farre more acceptable to their eares, this advice in my opinion is fitter for
20 them. Cling fast to your Pontificall Sees, bate not, quit your selves like Barons, stand to the utmost for your haughty Courts and votes in Parliament. Still tell us that you prevent schisme, though schisme and combustion be the very issue of your
25 bodies, your first born; and set your country a bleeding in a Prelaticall mutiny, to fight for your pompe, and that ill favour'd weed of temporall honour that sits dishonourably upon your laick shoulders, that ye may be fat and fleshy, swoln with

high thoughts and big with mischievous designs, when God comes to visit upon you all this forescore yeares vexation of his Church under your Egyptian tyranny. For certainly of all those blessed soules which you have persecuted, and those
 5 miserable ones which you have lost, the just vengeance does not sleepe.

CHAP. VII.

That those many Sects and Schismes by some suppos'd to be among us, and that rebellion in Ireland, ought not to be a hindrance, but a hastning of reformation.

10 **A**S for those many Sects and divisions rumor'd abroad to be amongst us, it is not hard to perceave that they are partly the meere fictions and false alarmes of the Prelates, thereby to cast amazements and panick terrors into the hearts of weaker Christians that they should not venture to change the present deformity of the Church for fear
 15 of I know not what worse inconveniencies. With the same objected feares and suspicions, we know that suttile Prelat *Gardner* sought to divert the first reformation. It may suffice us to be taught by *S. Paul* that there must be sects for the manifest-
 20 ing of those that are sound hearted. These are but winds and flaws to try the floting vessell of our faith whether it be stanch and sayl well, whether our ballast be just, our anchorage and cable strong. By this is seene who lives by faith and certain knowledge, and who by credulity and the prevailing opinion
 25 of the age; whose vertue is of an unchangeable graine, and whose of a slight wash. If God come to trie our constancy we ought not to shrink, or stand the lesse firmly for that, but

pasſe on with more ſtedfaſt reſolution to eſtabliſh the truth though it were through a lane of ſects and heresies on each ſide. Other things men do to the glory of God: but ſects and errors it ſeems God ſuffers to be for the glory of good men,
5 that the world may know and reverence their true fortitude and undaunted conſtancy in the truth. Let us not therefore make theſe things an incumbrance, or an excuſe of our delay in reforming, which God ſends us as an incitement to proceed with more honour and alacrity. For if there were no oppo-
10 ſition where were the triall of an unfained goodneſſe and magnanimity? vertue that wavers is not vertue, but vice revolted from itſelfe, and after a while returning. The actions of juſt and pious men do not darken in their middle courſe; but *Solomon* tels us they are as the ſhining light, that ſhineth
15 more and more unto the perfet day. But if we ſhall ſuffer the trifling doubts and jealousies of future ſects to overcloud the faire beginnings of purpoſ't reformation, let us rather fear that another proverb of the ſame Wiſeman be not up-
20 raided to us, that the way of the wicked is as darkneſſe, they ſtumble at they know not what. If ſects and ſchiſmes be turbulent in the unſetl'd eſtate of a Church, while it lies under the amending hand, it beſt beſeems our Chriſtian courage to think they are but as the throws and pangſ that go before the birth of reformation, and that the work it ſelfe is now in
25 doing. For if we look but on the nature of elementall and mixt things, we know they cannot ſuffer any change of one kind, or quality into another without the ſtruggl of contrarieties. And in things artificiall, ſeldome any elegance is wrought

without a superfluous wast and refuse in the transaction. No Marble statue can be politely carv'd, no fair edifice built without almost as much rubbish and sweeping. Insomuch that even in the spirituall conflict of *S. Pauls* conversion there fell
5 scales from his eyes that were not perceav'd before. No wonder then in the reforming of a Church which is never brought to effect without the fierce encounter of truth and falshood together, if, as it were the splinters and shares of so violent a jousting, there fall from between the shock many fond errors
10 and fanaticke opinions, which when truth has the upper hand, and the reformation shall be perfeted, will easily be rid out of the way, or kept so low, as that they shall be only the exercise of our knowledge, not the disturbance, or interruption of our faith. As for that which *Barclay* in his image of minds writes
15 concerning the horrible and barbarous conceits of Englishmen in their religion. I deeme it spoken like what hee was, a fugitive Papist traducing the Iland whence he sprung. It may be more judiciously gather'd from hence, that the Englishman of many other nations is least atheisticall, and bears a
20 naturall disposition of much reverence and awe towards the Deity; but in his weaknesse and want of better instruction, which among us too frequently is neglected, especially by the meaner sort, turning the bent of his own wits with a scrupulous and ceaselesse care what he might do to informe himselfe
25 a right of God and his worship, he may fall not unlikely sometimes as any other land man into an uncouth opinion. And verily if we look at his native towardlinesse in the roughcast without breeding, some nation or other may haply be better

compos'd to a naturall civility, and right judgement then he.
But if he get the benefit once of a wise and well rectifi'd nurture, which must first come in generall from the godly vigilance of the Church, I suppose that where ever mention is
5 made of countries, manners, or men, the English people among the first that shall be prais'd, may deserve to be accounted a right pious, right honest, and right hardy nation. But thus while some stand dallying and deferring to reform for fear of that which should mainly hasten them forward,
10 lest schism and error should encrease, we may now thank our selves and our delays if instead of schism a bloody and inhumane rebellion be strook in between our slow movings. Indeed against violent and powerfull opposition there can be no just blame of a lingring dispatch. But this I urge against those
15 that discourse it for a maxim, as if the swift opportunities of establishing, or reforming religion, were to attend upon the fleam of state businesse. In state many things at first are crude and hard to digest, which only time and deliberation can supple, and concoct. But in religion wherein is no immaturity, nothing out of season, it goes farre otherwise. The
20 doore of grace turnes upon smooth hinges wide opening to send out, but soon shutting to recall the precious offers of mercy to a nation: which unlesse Watchfulnesse and Zeale two quick-sighted and ready-handed Virgins be there in our
25 behalfe to receive, we loose: and still the offer we loose, the straiter the doore opens, and the lesse is offer'd. This is all we get by demurring in Gods service. Tis not rebellion that ought to be the hindrance of reformation, but it is the want of this

which is the cause of that. The Prelats which boast themselves the only bridlers of schisme God knows have been so cold and backward both there and with us to repress heresie and idolatry, that either through their carelesnesse or their
5 craft all this mischief is befalln. What can the Irish subject do lesse in Gods just displeasure against us, then revenge upon English bodies the little care that our Prelats have had of their souls. Nor hath their negligence been new in that Iland but ever notorious in Queen *Elizabeths* dayes, as *Camden* their
10 known friend forbears not to complain. Yet so little are they toucht with remorse of these their cruelties, for these cruelties are theirs, the bloody revenge of those souls which they have famisht, that whenas against our brethren the Scots, who by their upright and loyall deeds have now bought themselves
15 an honourable name to posterity, whatsoever malice by slander could invent, rage in hostility attempt, they greedily attempted, toward these murderous Irish the enemies of God and mankind, a cursed off-spring of their own connivence, no man takes notice but that they seeme to be very calmly and
20 indifferently affected. Where then should we begin to extinguish a rebellion that hath his cause from the misgovernment of the Church, where? but at the Churches reformation, and the removall of that government which persues and warres with all good Christians under the name of schismatics, but maintains and fosters all Papists and Idolaters as
25 tolerable Christians. And if the sacred Bible may be our light, we are neither without example, nor the witness of God himselfe, that the corrupted estate of the Church is both the cause

of tumult, and civill warres, and that to stint them, the peace of the Church must first be setl'd. *Now for a long season, saith Azariah to King Asa, Israel hath beene without the true God, and without a teaching Priest, and without law: and in*

5 *those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroy'd of nation, and City of City, for God did vex them with all adversity. Be ye strong therefore,* saith he to the reformers of that age, *and*

10 *let not your hands be weake, for your worke shall bee rewarded.* And in those Prophets that liv'd in the times of reformation after the Captivity often doth God stirre up the people to consider that while establishment of Church matters was neglected, and put off, there was *no peace to him*

15 *that went out or came in, for I,* saith God, *had set all men* Zechar. 8. *every one against his neighbour.* But from the very day forward that they went seriously, and effectually about the welfare of the Church, he tels them that they themselves might Haggai 2.

20 *perceave the sudden change of things into a prosperous and peacefull condition.* But it will here be said that the reformation is a long work, and the miseries of *Ireland* are urgent of a speedy redresse. They be indeed; and how speedy we are, the poore afflicted remnant of our martyr'd countrymen that sit there on the Sea-shore, counting the houres of our delay

25 *with their sighs, and the minuts with their falling teares, perhaps with the destilling of their bloody wounds, if they have not quite by this time cast off, and almost curst the vain hope of our founder'd ships, and aids, can best judge how speedy*

we are to their reliefe. But let their succors be hasted, as all need and reason is, and let not therefore the reformation which is the chieftest cause of successe and victory be still procrastinated. They of the captivity in their greatest extremities
5 could find both counsell and hands anough at once to build, and to expect the enemies assault. And we for our parts a populous and mighty nation must needs be faln into a strange plight either of effeminacy, or confusion, if *Ireland* that was once the conquest of one single Earle with his privat forces,
10 and the small assistance of a petty Kernish Prince, should now take up all the wisdome and prowesse of this potent Monarchy to quell a barbarous crew of rebels, whom if we take but the right course to subdue, that is beginning at the reformation of our Church, their own horrid murders and rapes will so fight
15 against them, that the very sutlers and horse boyes of the Campe will be able to rout and chase them without the staining of any Noble sword. To proceed by other method in this enterprize, be our Captains and Commanders never so expert, will be as great an error in the art of warre, as any novice in
20 souldiership ever committed. And thus I leave it as a declared truth, that neither the feare of sects no nor rebellion can be a fit plea to stay reformation, but rather to push it forward with all possible diligence and speed.

The second Book.

HOW happy were it for this frail, and as it may be truly call'd, mortall life of man, since all earthly things which have the name of good and convenient in our daily use, are withall so cumbersome and full of
5 trouble if knowledge yet which is the best and lightsomest possession of the mind, were as the common saying is, no burden, and that what it wanted of being a load to any part of the body, it did not with a heave advantage overlay upon the spirit. For not to speak of that knowledge that rests in the
10 contemplation of naturall causes and dimensions, which must needs be a lower wisdom, as the object is low, certain it is that he who hath obtain'd in more then the scantest measure to know any thing distinctly of God, and of his true worship, and what is infallibly good and happy in the state of mans
15 life, what in it selfe evil and miserable, though vulgarly not so esteem'd, he that hath obtain'd to know this, the only high valuable wisdom indeed, remembring also that God even to a strictnesse requires the improvment of these his entrusted gifts, cannot but sustain a sorer burden of mind, and more
20 pressing then any supportable toil, or waight, which the body can labour under; how and in what manner he shall dispose and employ those summes of knowledge and illumination, which God hath sent him into this world to trade with. And that which aggravats the burden more, is, that having receiv'd
25 amongst his allotted parcels certain pretious truths of such an

orient lustre as no Diamond can equall, which never the lesse he has in charge to put off at any cheap rate, yea for nothing to them that will, the great Marchants of this world fearing that this cours would soon discover, and disgrace the fals
5 glitter of their deceitfull wares wherewith they abuse the people, like poor Indians with beads and glasses, practize by all means how they may suppress the venting of such rarities and such a cheapnes as would undoe them, and turn their trash upon their hands. Therefore by gratifying the corrupt
10 desires of men in fleshly doctrines, they stirre them up to persecute with hatred and contempt all those that seek to bear themselves uprightly in this their spiritual factory: which they foreseeing, though they cannot but testify of Truth and the excellence of that heavenly traffick which they bring against
15 what opposition, or danger soever, yet needs must it sit heavily upon their spirits, that being in Gods prime intention and their own, selected heralds of peace, and dispensers of treasure inestimable without price to them that have no pence, they finde in the discharge of their commission that they are
20 made the greatest variance and offence, a very sword and fire both in house and City over the whole earth. This is that which the sad Prophet *Jeremiah* laments, *Wo is me my mother, that thou hast born me a man of strife, and contention.* And although divine inspiration must certainly have
25 been sweet to those ancient profets, yet the irksomnesse of that truth which they brought was so unpleasant to them, that every where they call it a burden. Yea that mysterious book of Revelation which the great Evangelist was bid to eat, as it

had been some eye-brightning electuary of knowledge, and foresight, though it were sweet in his mouth, and in the learning, it was bitter in his belly; bitter in the denouncing. Nor was this hid from the wise Poet *Sophocles*, who in that place
5 of his Tragedy where *Tiresias* is call'd to resolve K. *Edipus* in a matter which he knew would be grievous, brings him in bemoaning his lot, that he knew more then other men. For surely to every good and peaceable man it must in nature needs be a hatefull thing to be the displeaser, and molester of
10 thousands; much better would it like him doubtlesse to be the messenger of gladnes and contentment, which is his chief intended busines, to all mankind, but that they resist and oppose their own true happinesse. But when God commands to take the trumpet and blow a dolorous or a jarring blast, it
15 lies not in mans will what he shall say or what he shall conceal. If he shall think to be silent, as *Jeremiah* did, because of the reproach and derision he met with daily, and *all his familiar friends watcht for his halting* to be reveng'd on him for speaking the truth, he would be forc't to confesse as he confest, *his*
20 *word was in my heart as a burning fire shut up in my bones, I was weary with forbearing, and could not stay.* Which might teach these times not suddenly to condemn all things that are sharply spoken, or vehemently written, as proceeding out of stomach, virulence and ill nature, but to consider rather
25 that if the Prelats have leav to say the worst that can be said, and doe the worst that can be don, while they strive to keep to themselves to their great pleasure and commodity those things which they ought to render up, no man can be justly offended

with him that shall endeavour to impart and bestow without any gain to himselfe those sharp, but saving words which would be a terror, and a torment in him to keep back. For me I have determin'd to lay up as the best treasure, and solace of
5 a good old age, if God voutsafe it me, the honest liberty of free speech from my youth, where I shall think it available in so dear a concernment as the Churches good. For if I be either by disposition, or what other cause too inquisitive, or suspitious of my self and mine own doings, who can help it? but this I
10 foresee, that should the Church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed, or should she by blessing from above on the industry and courage of faithfull men change this her distracted estate into
15 better daies without the lest furtherance or contribution of those few talents which God at that present had lent me, I foresee what stories I should heare within my selfe, all my life after, of discourage and reproach. Timorous and ingratefull, the Church of God is now again at the foot of her insulting
20 enemies: and thou bewailst, what matters it for thee or thy bewailing? when time was, thou couldst not find a syllable of all that thou hadst read, or studied, to utter in her behalfe. Yet ease and leasure was given thee for thy retired thoughts out of the sweat of other men. Thou hadst the diligence, the
25 parts, the language of a man, if a vain subject were to be adorn'd or beautifi'd, but when the cause of God and his Church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listen'd if he could heare thy

voice among his zealous servants, but thou wert domb as a beast; from hence forward be that which thine own brutish silence hath made thee. Or else I should have heard on the other eare, slothfull, and ever to be set light by, the Church
5 hath now overcom her late distresses after the unwearied labours of many her true servants that stood up in her defence; thou also wouldst take upon thee to share amongst them of their joy: but wherefore thou? where canst thou shew any word or deed of thine which might have hasten'd her peace;
10 what ever thou dost now talke, or write, or look is the almes of other mens active prudence and zeale. Dare not now to say, or doe any thing better then thy former sloth and infancy, or if thou darst, thou dost impudently to make a thrifty purchase of boldnesse to thy selfe out of the painfull merits of other
15 men: what before was thy sin, is now thy duty to be, abject, and worthlesse. These and such like lessons as these, I know would have been my Matins duly, and my Even-song. But now by this litle diligence, mark what a privilege I have gain'd; with good men and Saints to clame my right of la-
20 menting the tribulations of the Church, if she should suffer, when others that have ventur'd nothing for her sake, have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among those that have something more then wisht her welfare, I have my charter and
25 freehold of rejoycing to me and my heires. Concerning therefore this wayward subject against prelaty, the touching whereof is so distastfull and disquietous to a number of men, as by what hath been said I may deserve of charitable readers

to be credited, that neither envy nor gall hath enterd me upon this controversy, but the enforcement of conscience only, and a preventive fear least the omitting of this duty should be against me when I would store up to my self the good provision of peacefull hours, So lest it should be still imputed to me,
5 as I have found it hath bin, that some self-pleasing humor of vain-glory hath incited me to contest with men of high estimation, now while green yeers are upon my head, from this needlesse surmisall I shall hope to disswade the intelligent and
10 equal auditor, if I can but say succesfully that which in this exigent behoovs me, although I would be heard only, if it might be, by the elegant & learned reader, to whom principally for a while I shal beg leav I may addresse my selfe. To him it will be no new thing though I tell him that if I hunted
15 after praise by the ostentation of wit and learning, I should not write thus out of mine own season, when I have neither yet compleated to my minde the full circle of my private studies, although I complain not of any insufficiency to the matter in hand, or were I ready to my wishes, it were a folly
20 to commit any thing elaborately compos'd to the carelesse and interrupted listening of these tumultuous times. Next if I were wise only to mine own ends, I would certainly take such a subject as of it self might catch applause, whereas this hath all the disadvantages on the contrary, and such a subject as the
25 publishing whereof might be delayd at pleasure, and time enough to pencill it over with all the curious touches of art, even to the perfection of a faultlesse picture, whenas in this argument the not deferring is of great moment to the good

speeding, that if solidity have leisure to doe her office, art cannot have much. Lastly, I should not chuse this manner of writing wherein knowing my self inferior to my self, led by the genial power of nature to another task, I have the use, as I may
5 account it, but of my left hand. And though I shall be foolish in saying more to this purpose, yet since it will be such a folly, as wisest men going about to commit, have only confest and so committed, I may trust with more reason, because with more folly to have courteous pardon. For although a Poet
10 soaring in the high region of his fancies with his garland and singing robes about him might without apology speak more of himself then I mean to do, yet for me sitting here below in the cool element of prose, a mortall thing among many readers of no Empyreall conceit, to venture and divulge unusual
15 things of my selfe, I shall petition to the gentler sort, it may not be envy to me. I must say therefore that after I had from my first yeeres by the ceaselesse diligence and care of my father, whom God recompence, bin exercis'd to the tongues, and some sciences, as my age would suffer, by sundry masters and
20 teachers both at home and at the schools, it was found that whether ought was impos'd me by them that had the overlooking, or betak'n to of mine own choise in English, or other tongue, prosing or versing, but chiefly this latter, the stile by certain vital signes it had, was likely to live. But much latelier
25 in the privat Academies of *Italy*, whither I was favor'd to resort, perceiving that some trifles which I had in memory, compos'd at under twenty or thereabout (for the manner is that every one must give some proof of his wit and reading

there) met with acceptance above what was lookt for, and other things which I had shifted in scarcity of books and conveniences to patch up amongst them, were receiv'd with written Encomiums, which the Italian is not forward to bestow on
5 men of this side the *Alps*, I began thus farre to assent both to them and divers of my friends here at home, and not lesse to an inward prompting which now grew daily upon me, that by labour and intent study (which I take to be my portion in this life) joyn'd with the strong propensity of nature, I might
10 perhaps leave something so written to aftertimes, as they should not willingly let it die. These thoughts at once possest me, and these other. That if I were certain to write as men buy Leases, for three lives and downward, there ought no regard be sooner had, then to Gods glory by the honour and
15 instruction of my country. For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latines, I apply'd my selfe to that resolution which *Ariosto* follow'd against the perswasions of *Bembo*, to fix all the industry and art I could unite to the adorning of my native
20 tongue; not to make verbal curiosities the end, that were a toylsom vanity, but to be an interpreter & relater of the best and sagest things among mine own Citizens throughout this Iland in the mother dialect. That what the greatest and choyceest wits of *Athens*, *Rome*, or modern *Italy*, and those
25 Hebrews of old did for their country, I in my proportion with this over and above of being a Christian, might doe for mine: not caring to be once nam'd abroad, though perhaps I could attaine to that, but content with these British Ilands as my

world, whose fortune hath hitherto bin, that if the Athenians, as some say, made their small deeds great and renowned by their eloquent writers, *England* hath had her noble atchievements made small by the unskilfull handling of monks and
5 mechanicks.

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home in the spacious circuits of her musing hath liberty to propose to her self, though of highest hope, and hardest attempting, whether
10 that Epick form whereof the two poems of *Homer*, and those other two of *Virgil* and *Tasso* are a diffuse, and the book of *Job* a brief model: or whether the rules of *Aristotle* herein are strictly to be kept, or nature to be follow'd, which in them that know art, and use judgement is no transgression, but an in-
15 riching of art. And lastly what K. or Knight before the conquest might be chosen in whom to lay the pattern of a Christian *Heroe*. And as *Tasso* gave to a Prince of *Italy* his choise whether he would command him to write of *Godfreys* expedition against the infidels, or *Belisarius* against the Gothes, or
20 *Charlemain* against the Lombards; if to the instinct of nature and the imboldning of art ought may be trusted, and that there be nothing aduers in our climat, or the fate of this age, it haply would be no rashnesse from an equal diligence and inclination to present the like offer in our own ancient stories.
25 Or whether those Dramatick constitutions, wherein *Sophocles* and *Euripides* raigne shall be found more doctrinal and exemplary to a Nation, the Scripture also affords us a divine pastoral Drama in the Song of *Salomon* consisting of two

persons and a double *Chorus*, as *Origen* rightly judges. And the Apocalyps of Saint *John* is the majestick image of a high and stately Tragedy, shutting up and intermingling her solemn Scenes and Acts with a sevenfold *Chorus* of halleluja's
5 and harping symphonies: and this my opinion the grave authority of *Pareus* commenting that booke is sufficient to confirm. Or if occasion shall lead to imitat those magnifick Odes and Hymns wherein *Pindarus* and *Callimachus* are in most things worthy, some others in their frame judicious, in their
10 matter most an end faulty: But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition may be easily made appear over all the kinds of Lyrick poesy, to be incomparable. These abilities, wheresoever they be found,
15 are the inspired guift of God rarely bestow'd, but yet to some (though most abuse) in every Nation: and are of power beside the office of a pulpit, to inbreed and cherish in a great people the seeds of vertu, and publick civility, to allay the perturbations of the mind, and set the affections in right tune, to
20 celebrate in glorious and lofty Hymns the throne and equipage of Gods Almightynesse, and what he works, and what he suffers to be wrought with high providence in his Church, to sing the victorious agonies of Martyrs and Saints, the deeds and triumphs of just and pious Nations doing valiantly
25 through faith against the enemies of Christ, to deplore the general relapses of Kingdoms and States from justice and Gods true worship. Lastly, whatsoever in religion is holy and sublime, in vertu amiable, or grave, whatsoever hath passion

or admiration in all the changes of that which is call'd fortune from without, or the wily subtleties and refluxes of mans thoughts from within, all these things with a solid and treatable smoothnesse to paint out and describe. Teaching over the
5 whole book of sanctity and vertu through all the instances of example with such delight to those especially of soft and delicious temper who will not so much as look upon Truth herselfe, unlesse they see her elegantly drest, that whereas the paths of honesty and good life appear now rugged and difficult,
10 though they be indeed easy and pleasant, they would then appeare to all men both easy and pleasant though they were rugged and difficult indeed. And what a benefit this would be to our youth and gentry, may be soon guest by what we know of the corruption and bane which they suck in dayly
15 from the writings and interludes of libidinous and ignorant Poetasters, who having scars ever heard of that which is the main consistence of a true poem, the choys of such persons as they ought to introduce, and what is morall and decent to each one, doe for the most part lap up vitious principles in
20 sweet pils to be swallow'd down, and make the tast of vertuous documents harsh and sowr. But because the spirit of man cannot demean it selfe lively in this body without some recreating intermission of labour, and serious things, it were happy for the Common wealth, if our Magistrates, as in those famous
25 governments of old, would take into their care, not only the deciding of our contentious Law cases and brauls, but the managing of our publick sports, and festival pastimes, that they might be, not such as were autoriz'd a while since, the

provocations of drunkennesse and lust, but such as may inure and harden our bodies by martial exercises to all warlike skil and performance, and may civilize, adorn and make discreet our minds by the learned and affable meeting of frequent
5 Academies, and the procurement of wise and artfull recitations sweetned with eloquent and gracefull inticements to the love and practice of justice, temperance and fortitude, instructing and bettering the Nation at all opportunities, that the call of wisdom and vertu may be heard every where, as
10 *Salomon saith, She crieth without, she uttereth her voice in the streets, in the top of high places, in the chief concours, and in the openings of the Gates.* Whether this may not be not only in Pulpits, but after another persuasive method, at set and solemn Paneguries, in Theaters, porches, or what other place,
15 or way may win most upon the people to receiv at once both recreation, & instruction, let them in authority consult. The thing which I had to say, and those intentions which have liv'd within me ever since I could conceiv my self any thing worth to my Countrie, I return to crave excuse that urgent
20 reason hath pluckt from me by an abortive and foredated discovery. And the accomplishment of them lies not but in a power above mans to promise; but that none hath by more studious ways endeavour'd, and with more unwearied spirit that none shall, that I dare almost averre of my self, as farre as
25 life and free leasure will extend, and that the Land had once infranchis'd her self from this impertinent yoke of prelaty, under whose inquisitorius and tyrannical duncery no free and splendid wit can flourish. Neither doe I think it shame to cov-

nant with any knowing reader, that for some few yeers yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be rays'd from the heat of youth, or the vapours of wine, like that which flows at wast
5 from the pen of some vulgar Amorist, or the trencher fury of a riming parasite, nor to be obtain'd by the invocation of Dame Memory and her Siren daughters, but by devout prayer to that eternall Spirit who can enrich with all utterance and knowledge, and sends out his Seraphim with the hallow'd fire of his
10 Altar to touch and purify the lips of whom he pleases: to this must be added industrious and select reading, steddy observation, insight into all seemly and generous arts and affaires, till which in some measure be compast, at mine own peril and cost I refuse not to sustain this expectation from as many as are not
15 loath to hazard so much credulity upon the best pledges that I can give them. Although it nothing content me to have disclos'd thus much before hand, but that I trust hereby to make it manifest with what small willingnesse I endure to interrupt the pursuit of no lesse hopes then these, and leave a calme and
20 pleasing solitarynes fed with cherful and confident thoughts, to imbarke in a troubl'd sea of noises and hoars disputes, put from beholding the bright countenance of truth in the quiet and still air of delightfull studies to come into the dim reflexion of hollow antiquities sold by the seeming bulk, and there
25 be fain to club quotations with men whose learning and beleif lies in marginal stuffings, who when they have like good sumpters laid ye down their hors load of citations and fathers at your dore, with a rapsody of who and who were Bishops

here or there, ye may take off their packsaddles, their days work is don, and episcopacy, as they think, stoutly vindicated. Let any gentle apprehension that can distinguish learned pains from unlearned drudgery, imagin what pleasure or profit
 5 foundnesse can be in this, or what honour to deal against such adversaries. But were it the meanest under-service, if God by his Secretary conscience injoyne it, it were sad for me if I should draw back, for me especially, now when all men offer their aid to help ease and lighten the difficult labours of the
 10 Church, to whose service by the intentions of my parents and friends I was destin'd of a child, and in mine own resolutions, till comming to some maturity of yeers and perceaving what tyranny had invaded the Church, that he who would take Orders must subscribe slave, and take an oath withall, which
 15 unlesse he took with a conscience that would retch, he must either strait perjure, or split his faith, I thought it better to preferre a blamelesse silence before the sacred office of speaking bought, and begun with servitude and forswearing. Howsoever thus Church-outed by the Prelats, hence may appear the
 20 right I have to meddle in these matters, as before, the necessity and constraint appear'd.

CHAP. I.

That Prelaty opposeth the reason and end of the Gospel three ways, and first in her outward form.

25 **A**FTER this digression it would remain that I should single out some other reason which might undertake for Prelaty to be a fit and lawfull Church-government; but finding none of like validity with these that

have alredy sped according to their fortune, I shall adde one reason why it is not to be thought a Church-government at all, but a Church-tyranny, and is at hostile terms with the end and reason of Christs Evangelick ministry. Albeit I must confesse
5 to be half in doubt whether I should bring it forth or no, it being so contrary to the eye of the world, and the world so potent in most mens hearts, that I shall endanger either not to be regarded, or not to be understood. For who is ther almost that measures wisdom by simplicity, strength by suf-
10 fering, dignity by lowliness, who is there that counts it first, to be last, something to be nothing, and reckons himself of great command in that he is a servant? yet God when he meant to subdue the world and hell at once, part of that to salvation, and this wholly to perdition, made chois of no other
15 weapons, or auxiliaries then these whether to save, or to destroy. It had bin a small maistry for him, to have drawn out his Legions into array, and flankt them with his thunder; therefore he sent Foolishnes to confute Wisdom, Weaknes to bind Strength, Despisednes to vanquish Pride. And this is
20 the great mistery of the Gospel made good in Christ himself, who as he testifies came not to be minister'd to, but to minister; and must be fulfil'd in all his ministers till his second comming. To goe against these principles *S. Paul* so fear'd, that if he should but affect the wisdom of words in his preach-
25 ing, he thought it would be laid to his charge, that he had made the crosse of Christ to be of none effect. Whether then Prelaty do not make of none effect the crosse of Christ by the principles it hath so contrary to these, nullifying the power

and end of the Gospel, it shall not want due proof, if it want not due belief. Neither shal I stand to trifle with one that will tell me of quiddities and formalities, whether Prelaty or Prelateity in abstract notion be this or that, it suffices me that I find
5 it in his skin, so I find it inseparable, or not oftner otherwise then a Phenix hath bin seen; although I perswade me that whatever faultines was but superficial to Prelaty at the beginning, is now by the just judgment of God long since branded and inworn into the very essence therof. First therefore, if
10 to doe the work of the Gospel Christ our Lord took upon him the form of a servant, how can his servant in this ministry take upon him the form of a Lord? I know *Bilson* hath decipher'd us all the galanteries of *Signore* and *Monsignore*, and *Monsieur* as circumstantially as any punctualist of *Casteel*,
15 *Naples*, or *Fountain Bleau* could have don, but this must not so complement us out of our right minds, as to be to learn that the form of a servant was a mean, laborious and vulgar life aptest to teach; which form Christ thought fittest, that he might bring about his will according to his own principles
20 choosing the meaner things of this world that he might put under the high. Now whether the pompous garb, the Lordly life, the wealth, the haughty distance of Prelaty be those meaner things of the world, wherby God in them would manage the mystery of his Gospel, be it the verdict of com-
25 mon sense. For Christ saith in *S. John*, *The servant is not greater then his Lord, nor he that is sent greater then he that sent him.* And addes, *If ye know these things, happy are ye if ye doe them.* Then let the prelates well advise, if they neither

know, nor do these things, or if they know, and yet doe them not, wherein their happines consists. And thus is the Gospel frustrated by the Lordly form of Prelaty.

CHAP. II.

*That the ceremonius doctrin of Prelaty opposeth the reason
and end of the Gospel.*

5 **T**HAT which next declares the heavenly power, and reveals the deep mistery of the Gospel, is the pure simplicity of doctrine, accounted the foolishnes of this world, yet crossing and confounding the pride and wisdom of
10 the flesh. And wherein consists this fleshly wisdom and pride? in being altogether ignorant of God and his worship? no surely, for men are naturally asham'd of that. Where then? it consists in a bold presumption of ordering the worship and service of God after mans own will in traditions and cere-
15 monies. Now if the pride and wisdom of the flesh were to be defeated and confounded, no doubt, but in that very point wherein it was proudest and thought it self wisest, that so the victory of the Gospel might be the more illustrious. But our Prelats instead of expressing the spirituall power of their min-
20 istery by warring against this chief bulwark and strong hold of the flesh, have enter'd into fast league with the principall enemy against whom they were sent, and turn'd the strength of fleshly pride and wisdom against the pure simplicity of saving truth. First, mistrusting to find the authority of their
25 order in the immediat institution of Christ, or his Apostles by the cleer evidence of Scripture, they fly to the carnal supportment of tradition: when we appeal to the Bible, they to

the unweildy volumes of tradition. And doe not shame to reject the ordinance of him that is eternal for the pervers iniquity of sixteen hunderd yeers; choosing rather to think truth it self a lyar, then that sixteen ages should be taxt with an
5 error; not considering the general apostasy that was foretold, and the Churches flight into the wildernes. Nor is this anough, instead of shewing the reason of their lowly condition from divine example and command, they seek to prove their high pre-eminence from humane consent and authority. But let
10 them chaunt while they will of prerogatives, we shall tell them of Scripture; of custom, we of Scripture; of Acts and Statutes, stil of Scripture, til the quick and pearcing word enter to the dividing of their soules, & the mighty weaknes of the Gospel throw down the weak mightines of mans reasoning. Now
15 for their demeanor within the Church, how have they disfigur'd and defac't that more then angelick brightnes, the unclouded serenity of Christian Religion with the dark overcasting of superstitious coaps and flaminical vestures; wearing on their backs; and, I abhorre to think, perhaps in some
20 worse place the unexpressible Image of God the father. Tell me ye Priests wherfore this gold, wherfore these roabs and surplices over the Gospel? is our religion guilty of the first trespasse, and hath need of cloathing to cover her nakednesse? what does this else but cast an ignominy upon the perfection
25 of Christs ministry by seeking to adorn it with that which was the poor remedy of our shame? Beleive it, wondrous Doctors, all corporeal resemblances of inward holinesse & beauty are now past; he that will cloath the Gospel now, inti-

mates plainly, that the Gospel is naked, uncomely, that I may not say reproachfull. Do not, ye Church-maskers, while Christ is cloathing upon our barenes with his righteous garment to make us acceptable in his fathers sight, doe not, as ye
5 do, cover and hide his righteous verity with the polluted cloathing of your ceremonies to make it seem more decent in your own eyes. *How beautifull, saith Isaiah, are the feet of him that bringeth good tidings, that publisheth salvation!* Are the feet so beautiful, and is the very bringing of these tidings
10 so decent of it self? what new decency then can be added to this by your spinstry? ye think by these gaudy glisterings to stirre up the devotion of the rude multitude; ye think so, because ye forsake the heavenly teaching of S. *Paul* for the hellish Sophistry of Papism. If the multitude be rude, the lips
15 of the Preacher must give knowledge, and not ceremonies. And although some Christians be new born babes comparatively to some that are stronger, yet in respect of ceremony which is but a rudiment of the Law, the weakest Christian hath thrown off the robes of his minority, and is a perfect man,
20 as to legal rites. What childrens food there is in the Gospel we know to be no other then the *sincerity of the word that they may grow thereby*. But is heer the utmost of your outbraving the service of God? No. Ye have bin bold, not to set your threshold by his threshold, or your posts by his posts, but your
25 Sacrament, your signe, call it what you will, by his Sacrament, baptizing the Christian infant with a solemne sprinkle, and unbaptizing for your own part with a profane and impious forefinger: as if when ye had layd the purifying element upon

his forehead, ye meant to cancel and crosse it out again with a
 character not of Gods bidding. O but the innocence of these
 ceremonies! O rather the sottish absurdity of this excuse!
 what could be more innocent then the washing of a cup, a
 5 glasse, or hands before meat, and that under the Law when
 so many washings were commanded, and by long tradition,
 yet our Saviour detested their customes though never so seem-
 ing harmlesse, and charges them severely that they had trans-
 grest the Commandments of God by their traditions and wor-
 10 shipt him in vain. How much more then must these, and
 much grosser ceremonies now in force delude the end of
 Christs comming in the flesh against the flesh, and stifle the
 sincerity of our new cov'nant which hath bound us to forsake
 all carnall pride and wisdom especially in matters of religion.
 15 Thus we see again how Prelaty sayling in opposition to the
 main end and power of the Gospel doth not joyn in that mis-
 terious work of Christ, by lowlines to confound height, by
 simplicity of doctrin the wisdom of the world, but contrari-
 wise hath made it self high in the world and the flesh to van-
 20 quish things by the world accounted low, and made it self
 wise in tradition and fleshly ceremony to confound the purity
 of doctrin which is the wisdom of God.

CHAP. III.

*That Prelatical jurisdiction opposeth the reason and end of
 25 the Gospel and of State.*

THE third and last consideration remains, whether
 the Prelats in their function doe work according to
 the Gospel practizing to subdue the mighty things of

this world by things weak: which *S. Paul* hath set forth to be the power and excellence of the Gospel, or whether in more likelihood they band themselves with the prevalent things of this world to overrun the weak things which Christ hath made
5 choise to work by: and this will soonest be discern'd by the cours of their jurisdiction. But heer again I find my thoughts almost in suspense betwixt yea and no, and am nigh turning mine eye which way I may best retire, and not proceed in this subject, blaming the ardency of my mind that fixt me too at-
10 tentively to come thus farre. For Truth, I know not how, hath this unhappinesse fatall to her, ere she can come to the triall and inspection of the Understanding, being to passe through many little wards and limits of the severall Affections and Desires, she cannot shift it, but must put on such colours and
15 attire, as those Pathetick handmaids of the soul please to lead her in to their Queen. And if she find so much favour with them, they let her passe in her own likeness; if not, they bring her into the presence habited and colour'd like a notorious Falshood. And contrary when any Falshood comes that way, if
20 they like the errand she brings, they are so artfull to counterfeit the very shape and visage of Truth, that the Understanding not being able to discern the fucus which these inchantresses with such cunning have laid upon the feature sometimes of Truth, sometimes of Falshood interchangeably, senten-
25 ces for the most part one for the other at the first blush, according to the suttile imposture of these sensual mistresses that keep the ports and passages between her and the object. So that were it not for leaving imperfect that which is already

said, I should goe neer to relinquish that which is to follow. And because I see that most men, as it happens in this world, either weakly, or falsly principl'd, what through ignorance, and what through custom of licence, both in discours and
5 writing, by what hath bin of late written in vulgar, have not seem'd to attain the decision of this point, I shall likewise assay those wily Arbitresses who in most men have, as was heard, the sole ushering of Truth and Falshood between the sense, and the soul, with what loyalty they will use me in convoying
10 this Truth to my understanding; the rather for that by as much acquaintance as I can obtain with them, I doe not find them engag'd either one way or other. Concerning therfore ecclesial jurisdiction, I find still more controversie, who should administer it, then diligent enquiry made to learn what it is,
15 for had the pains bin taken to search out that, it had bin long agoe enroul'd to be nothing els but a pure tyrannical forgery of the Prelats; and that jurisdictional power in the Church there ought to be none at all. It cannot be conceiv'd that what men now call jurisdiction in the Church, should be other thing
20 then a Christian censorship; and therefore is it most commonly and truly nam'd ecclesiastical censure. Now if the Roman censor a civil function, to that severe assise of surveying and controuling the privatest, and sliest manners of all men and all degrees had no jurisdiction, no courts of plea, or
25 inditement, no punitive force annext, whether it were that to this manner of correction the intanglement of suits was improper, or that the notice of those upright Inquisitors extended to such the most covert and spiritous vices as would slip easily

between the wider and more material grasp of Law; Or that it stood more with the Majesty of that office to have no other Serjeants or maces about them but those invisible ones of Terror and shame: Or lastly, were it their feare, lest the
5 greatnes of this authority and honour arm'd with jurisdiction might step with ease into a tyranny. In all these respects with much more reason undoubtedly ought the censure of the Church be quite devested and disintal'd of all jurisdiction whatsoever. For if the cours of judicature to a political cen-
10 sorship seem either too tedious, or too contentious, much more may it to the discipline of Church whose definitive decrees are to be speedy, but the execution of rigour slow, contrary to what in legal proceedings is most usual, and by how much the lesse contentious it is, by so much will it be the more
15 Christian. And if the censor in his morall episcopy being to judge most in matters not answerable by writ or action could not use an instrument so grosse and bodily as jurisdiction is, how can the minister of Gospel manage the corpulent and secular trial of bill and processe in things meerly spiritual. Or
20 could that Roman office without this juridical sword or saw strike such a reverence of it self into the most undaunted hearts, as with one single dash of ignominy to put all the Senate and Knighthood of *Rome* into a tremble, surely much rather might the heavenly ministry of the Evangel bind her self
25 about with farre more pearcing beams of Majesty and aw by wanting the beggarly help of halings and amercements in the use of her powerful Keies. For when the Church without temporal support is able to doe her great works upon the un-

forc't obedience of men, it argues a divinity about her. But when she thinks to credit and better her spirituall efficacy, and to win her self respect and dread by strutting in the fals visard of worldly authority, tis evident that God is not there; but
5 that her apostolick vertu is departed from her, and hath left her *Key-cold*. Which she perceaving as in a decay'd nature seeks to the outward fomentations and chafings of worldly help, and external flourishes, to fetch, if it be possible, some motion into her extream parts, or to hatch a counterfeit life with
10 the crafty and arteficial heat of jurisdiction. But it is observable that so long as the Church in true imitation of Christ can be content to ride upon an Asse carrying her self and her government along in a mean and simple guise, she may be as he is, a Lion of the tribe of *Juda*, and in her humility all men
15 with loud Hosanna's will confesse her greatnes. But when despising the mighty operation of the spirit by the weak things of this world she thinks to make her self bigger and more considerable by using the way of civil force and jurisdiction, as she sits upon this Lion she changes into an Asse, and instead of
20 Hosanna's every man pelts her with stones and dirt. Lastly, if the wisdom of the Romans fear'd to commit jurisdiction to an office of so high esteem and dread as was the censors, we may see what a solecism in the art of policy it hath bin all this while through Christendom to give jurisdiction to ecclesiastical Censure. For that strength joyn'd with religion abus'd
25 and pretended to ambitious ends must of necessity breed the heaviest and most quelling tyranny not only upon the necks, but even to the souls of men: which if Christian *Rome* had bin

so cautelous to prevent in her Church, as Pagan *Rome* was in her state, we had not had such a lamentable experience thereof as now we have from thence upon all Christendom. For although I said before that the Church coveting to ride upon the
5 Lionly form of jurisdiction makes a transformation of her self into an Asse, and becomes despicable, that is to those whom God hath enlight'nd with true knowledge; but where they remain yet in the reliques of superstition, this is the extremity of their bondage, and blindnes, that while they think
10 they doe obeisance to the Lordly visage of a Lion, they doe it to an asse, that through the just judgement of God is permitted to play the dragon among them because of their wilfull stupidity. And let England here well rub her eyes, lest by leaving jurisdiction and Church censure to the same persons,
15 now that God hath bin so long medcining her eyesight, she doe not with her overpolitick fetches marre all, and bring her self back again to worship this Asse bestriding a Lion. Having hitherto explain'd, that to ecclesiasticall censure no jurisdictional power can be added without a childish and dangerous oversight in polity, and a pernicious contradiction in
20 evangelick discipline, as anon more fully; it will be next to declare wherein the true reason and force of Church censure consists, which by then it shall be laid open to the root, so little is it that I fear lest any crookednes, any wrinkle or spot should
25 be found in presbyterial government, that if *Bodin* the famous French writer though a papist, yet affirms that the Commonwealth which maintains this discipline will certainly flourish in vertu and piety, I dare assure my self that every true prot-

estant will admire the integrity, the uprightnes, the divine and gracious purposes therof, and even for the reason of it so coherent with the doctrine of the Gospel, besides the evidence of command in Scripture, will confesse it to be the only true
5 Church-government, and that contrary to the whole end and mistery of Christs comming in the flesh a false appearance of the same is exercis'd by Prelaty. But because some count it rigorous, and that hereby men shall be liable to a double punishment, I will begin somewhat higher and speak of punishment.
10 ment. Which, as it is an evil, I esteem to be of two sorts, or rather two degrees only, a reprobat conscience in this life, and hell in the other world. Whatever else men call punishment, or censure is not properly an evil, so it be not an illegal violence, but a saving med'cin ordain'd of God both for the public and privat good of man, who consisting of two parts the
15 inward and the outward, was by the eternall providence left under two sorts of cure, the Church and the Magistrat. The Magistrat hath only to deale with the outward part, I mean not of the body alone, but of the mind in all her outward acts, which in Scripture is call'd the outward man. So that it would
20 be helpfull to us if we might borrow such authority as the Rhetoricians by patent may give us, with a kind of Promethean skill to shape and fashion this outward man into the similitude of a body, and set him visible before us; imagining
25 the inner man only as the soul. Thus then the civill Magistrat looking only upon the outward man (I say as a Magistrat, for what he doth further, he doth it as a member of the Church) if he find in his complexion, skin, or outward temperature the

signes and marks, or in his doings the effects of injustice, rapine, lust, cruelty, or the like, sometimes he shuts up as in frenetick, or infectious diseases; or confines within dores, as in every sickly estate. Sometimes he shaves by penalty, or
5 mulct, or els to cool and take down those luxuriant humors which wealth and excesse have caus'd to abound. Otherwhiles he seres, he cauterizes, he scarifies, lets blood, and finally for utmost remedy cuts off. The patients which mostanend are brought into his hospital are such as are farre gon, and beside
10 themselves (unlesse they be falsly accus'd) so that force is necessary to tame and quiet them in their unruly fits, before they can be made capable of a more human cure. His general end is the outward peace and wel-fare of the Commonwealth and civil happines in this life. His particular end in every
15 man is, by the infliction of pain, dammage, and disgrace, that the senses and common perceivance might carry this message to the soul within, that it is neither easefull, profitable, nor praiseworthy in this life to doe evill. Which must needs tend to the good of man, whether he be to live or die; and be un-
20 doubtedly the first means to a natural man, especially an offender, which might open his eyes to a higher consideration of good and evill, as it is taught in religion. This is seen in the often penitence of those that suffer, who, had they scapt, had gon on sinning to an immeasurable heap, which is one of the
25 extreamest punishments. And this is all that the civil Magistrat, as so being, confers to the healing of mans mind, working only by terrifying plaisters upon the rind & orifice of the sore, and by all outward appliances, as the Logicians say, a

posteriori, at the effect, and not from the cause: not once touching the inward bed of corruption, and that hectick disposition to evill, the sourse of all vice, and obliquity against the rule of Law. Which how insufficient it is to cure the soul
5 of man, we cannot better guesse then by the art of bodily phisick. Therfore God to the intent of further healing mans deprav'd mind, to this power of the Magistrat which contents it self with the restraint of evil doing in the external man, added that which we call censure, to purge it and remove it
10 clean out of the inmost soul. In the beginning this authority seems to have bin plac't, as all both civil and religious rites once were, only in each fater of family. Afterwards among the heathen, in the wise men and Philosophers of the age; but so as it was a thing voluntary, and no set government. More
15 distinctly among the Jews as being Gods peculiar, where the Priests, Levites, Profets, and at last the Scribes and Pharises took charge of instructing, and overseeing the lives of the people. But in the Gospel, which is the straitest and the dearest cov'nant can be made between God and man, wee being
20 now his adopted sons, and nothing fitter for us to think on, then to be like him, united to him; and as he pleases to expresse it, to have fellowship with him, it is all necessity that we should expect this blest efficacy of healing our inward man to be minister'd to us in a more familiar and effectual method
25 then ever before. God being now no more a judge after the sentence of the Law, nor as it were a schoolmaister of perishable rites, but a most indulgent father governing his Church as a family of sons in their discreet age; and therfore in the

sweetest and mildest manner of paternal discipline he hath committed this other office of preserving in healthful constitution the innerman, which may be term'd the spirit of the soul, to his spiritual deputy the minister of each Congregation; who being best acquainted with his own flock, hath best reason to know all the secretest diseases likely to be there. And look by how much the internal man is more excellent and noble then the external, by so much is his cure more exactly, more thoroughly, and more particularly to be perform'd. For which cause the holy Ghost by the Apostles joyn'd to the minister, as assistant in this great office sometimes a certain number of grave and faithful brethren, (for neither doth the phisitian doe all in restoring his patient, he prescribes, another prepares the med'cin, some tend, some watch, some visit) much more may a minister partly not see all, partly erre as a man: besides that nothing can be more for the mutuall honour and love of the people to their Pastor, and his to them, then when in select numbers and courses they are seen partaking, and doing reverence to the holy duties of discipline by their serviceable, and solemn presence, and receiving honour again from their employment, not now any more to be separated in the Church by vails and partitions as laicks and unclean, but admitted to wait upon the tabernacle as the rightfull Clergy of Christ, a chosen generation, a royal Priesthood to offer up spiritual sacrifice in that meet place to which God and the Congregation shall call and assigne them. And this all Christians ought to know, that the title of Clergy *S. Peter* gave to all Gods people, till Pope *Higinus* and the

succeeding Prelates took it from them, appropriating that name to themselves and their Priests only; and condemning the rest of Gods inheritance to an injurious and alienat condition of Laity, they separated from them by local partitions in
5 Churches, through their grosse ignorance and pride imitating the old temple: and excluded the members of Christ from the property of being members, the bearing of orderly and fit offices in the ecclesiastical body, as if they had meant to sow up that Jewish vail which Christ by his death on the Crosse
10 rent in sunder. Although these usurpers could not so presently over-maister the liberties and lawfull titles of Gods freeborn Church, but that *Origen* being yet a lay man expounded the Scriptures publickly, and was therein defended by *Alexander* of Jerusalem, and *Theoctistus* of Cæsarea producing in his
15 behalf divers examples that the privilege of teaching was anciently permitted to many worthy Laymen; And *Cyprian* in his Epistles professes he will doe nothing without the advice and assent of his assistant Laicks. Neither did the first Nicene council, as great and learned as it was, think it any robbery to
20 receive in, and require the help and presence of many learned lay brethren, as they were then calld. Many other authorities to confirm this assertion both out of Scripture and the writings of next antiquity *Golartius* hath collected in his notes upon *Cyprian*; whereby it will be evident that the Laity not only by
25 Apostolick permission, but by consent of many the ancientest Prelates did participat in Church offices as much as is desir'd any lay Elder should now do. Sometimes also not the Elders alone, but the whole body of the Church is interested in the

work of discipline, as oft as publick satisfaction is given by those that have given publick scandal. Not to speak now of her right in elections. But another reason there is in it, which though religion did not commend to us, yet morall and civil
5 prudence could not but extol. It was thought of old in Philosophy, that shame or to call it better, the reverence of our elders, our brethren, and friends was the greatest incitement to vertuous deeds and the greatest dissuasion from unworthy attempts that might be. Hence we may read in the Iliad where
10 *Hector* being wisht to retire from the battel, many of his forces being routed, makes answer that he durst not for shame, lest the Trojan Knights and Dames should think he did ignobly. And certain it is that wheras Terror is thought such a great stickler in a Commonwealth, honourable shame is a farre
15 greater, and has more reason. For where shame is there is fear, but where fear is there is not presently shame. And if any thing may be done to inbreed in us this generous and Christianly reverence one of another, the very Nurs and Guardian of piety and vertue, it can not sooner be then by such a
20 discipline in the Church, as may use us to have in aw the assemblies of the faithful, & to count it a thing most grievous, next to the grieving of Gods Spirit, to offend those whom he hath put in authority, as a healing superintendence over our lives and behaviours, both to our own happines and that we
25 may not give offence to good men, who without amends by us made, dare not against Gods command hold communion with us in holy things. And this will be accompanied with a religious dread of being outcast from the company of Saints,

and from the fatherly protection of God in his Church, to consort with the devil and his angels. But there is yet a more ingenuous and noble degree of honest shame, or call it if you will an esteem, whereby men bear an inward reverence toward
5 their own persons. And if the love of God as a fire sent from Heaven to be ever kept alive upon the altar of our hearts, be the first principle of all godly and vertuous actions in men, this pious and just honouring of our selves is the second, and may be thought as the radical moisture and fountain head,
10 whence every laudable and worthy enterprize issues forth. And although I have giv'n it the name of a liquid thing, yet is it not incontinent to bound it self, as humid things are, but hath in it a most restraining and powerfull abstinence to start back, and glob it self upward from the mixture of any ungen-
15 erous and unbecoming motion, or any soile wherewith it may peril to stain it self. Something I confesse it is to be asham'd of evil doing in the presence of any, and to reverence the opinion and the countenance of a good man rather than a bad, fearing most in his sight to offend, goes so farre as almost to
20 be vertuous; yet this is but still the feare of infamy, and many such, when they find themselves alone, saving their reputation will compound with other scruples, and come to a close treaty with their dearer vices in secret. But he that holds himself in reverence and due esteem, both for the dignity of Gods image
25 upon him, and for the price of his redemption, which he thinks is visibly markt upon his forehead, accounts himselfe both a fit person to do the noblest and godliest deeds, and much better worth then to deject and defile, with such a de-

basement and such a pollution as sin is, himselfe so highly ransom'd and enobl'd to a new friendship and filiall relation with God. Nor can he fear so much the offence and reproach of others, as he dreads and would blush at the reflection of his
5 own severe and modest eye upon himselfe, if it should see him doing or imagining that which is sinfull though in the deepest secrecy. How shall a man know to do himselfe this right, how to performe this honourable duty of estimation and respect towards his own soul and body? which way will leade him
10 best to this hill top of sanctity and goodnesse above which there is no higher ascent but to the love of God which from this self-pious regard cannot be assunder? no better way doubtlesse then to let him duly understand that as he is call'd by the high calling of God to be holy and pure, so is he by the same
15 appointment ordain'd, and by the Churches call admitted to such offices of discipline in the Church to which his owne spirituall gifts by the example of Apostolick institution have autoriz'd him. For we have learnt that the scornfull terme of Laick, the consecrating of Temples, carpets, and table-clothes,
20 the railing in of a repugnant and contradictive Mount Sinai in the Gospell, as if the touch of a lay Christian who is never the lesse Gods living temple, could profane dead judaisms, the exclusion of Christs people from the offices of holy discipline through the pride of a usurping Clergy, causes the rest to have
25 an unworthy and abject opinion of themselves; to approach to holy duties with a slavish fear, and to unholy doings with a familiar boldnesse. For seeing such a wide and terrible distance between religious things and themselves, and that in

respect of a wooden table & the perimeter of holy ground about it, a flagon pot, and a linnen corporal, the Priest esteems their lay-ships unhallow'd and unclean, they fear religion with such a fear as loves not, and think the purity of the Gospel too pure for them, and that any uncleannesse is more sutable to their unconsecrated estate. But when every good Christian throughly acquainted with all those glorious privileges of sanctification and adoption which render him more sacred then any dedicated altar or element, shall be restor'd to his right in the Church, and not excluded from such place of spirituall government as his Christian abilities and his approved good life in the eye and testimony of the Church shall preferre him to, this and nothing sooner will open his eyes to a wise and true valuation of himselfe, which is so requisite and high a point of Christianity, and will stirre him up to walk worthy the honourable and grave imployment wherewith God and the Church hath dignifi'd him: not fearing lest he should meet with some outward holy thing in religion which his lay touch or presence might profane, but lest something unholy from within his own heart should dishonour and profane in himselfe that Priestly unction and Clergy-right whereto Christ hath entitl'd him. Then would the congregation of the Lord soone recover the true likenesse and visage of what she is indeed, a holy generation, a royall Priesthood, a Saintly communion, the houshold and City of God. And this I hold to be another considerable reason why the functions of Church-government ought to be free and open to any Christian man though never so laick, if his capacity, his faith, and

prudent demeanour commend him. And this the Apostles warrant us to do. But the Prelats object that this will bring profanenesse into the Church, to whom may be reply'd, that none have brought that in more then their own irreligious
5 courses; nor more driven holinesse out of living into livelesse things. For whereas God who hath cleans'd every beast and creeping worme, would not suffer *S. Peter* to call them common or unclean, the Prelat Bishops in their printed orders hung up in Churches have proclaim'd the best of creatures,
10 mankind, so unpurifi'd and contagious, that for him to lay his hat, or his garment upon the Chancell table they have defin'd it no lesse hainous in expresse words then to profane the Table of the Lord. And thus have they by their Canaanitish doctrine (for that which was to the Jew but jewish is to the Christian
15 no better then Canaanitish) thus have they made common and unclean, thus have they made profane that nature which God hath not only cleans'd, but Christ also hath assum'd. And now that the equity and just reason is so perspicuous, why in Ecclesiastick censure the assistance should be added of such,
20 as whom not the vile odour of gaine and fees (forbid it God and blow it with a whirlwinde out of our land) but charity, neighbourhood, and duty to Church-government hath call'd together, where could a wiseman wish a more equall, gratuitous, and meek examination of any offence that he might
25 happen to commit against Christianity then here? would he preferre those proud simoniacall Courts? Thus therefore the Minister assisted attends his heavenly and spirituall, cure. Where we shall see him both in the course of his proceeding,

and first in the excellence of his end from the magistrate farre different, and not more different then excelling. His end is to recover all that is of man both soul and body to an everlasting health: and yet as for worldly happnesse, which is the
5 proper sphere wherein the magistrate cannot but confine his motion without a hideous exorbitancy from law, so little aims the Minister, as his intended scope, to procure the much prosperity of this life, that oft-times he may have cause to wish much of it away, as a diet puffing up the soul with a slimy
10 fleshinesse, and weakning her principall organick parts. Two heads of evill he has to cope with, ignorance and malice. Against the former he provides the daily Manna of incorruptible doctrine, not at those set meales only in publick, but as oft as he shall know that each infirmity, or constitution requires.
15 Against the latter with all the branches thereof, not meddling with that restraining and styptick surgery which the law uses, not indeed against the malady but against the eruptions, and outermost effects thereof. He on the contrary beginning at the prime causes and roots of the disease sends in
20 those two divine ingredients of most cleansing power to the soul, Admonition & Reproof, besides which two there is no drug or antidote that can reach to purge the mind, and without which all other experiments are but vain, unlesse by accident. And he that will not let these passe into him, though
25 he be the greatest King, as *Plato* affirms, must be thought to remaine impure within, and unknowing of those things wherein his purenesse and his knowledge should most appear. As soon therefore as it may be discern'd that the Christian pa-

tient by feeding otherwhere on meats not allowable, but of
evill juice, hath disorder'd his diet, and spread an ill humour
through his vains immediatly disposing to a sicknesse, the
minister as being much neerer both in eye and duty, then the
5 magistrate, speeds him betimes to overtake that diffus'd ma-
lignance with some gentle potion of admonishment; or if
ought to be obstructed, puts in his opening and discussive con-
fections. This not succeeding after once or twice or oftner,
in the presence of two or three his faithfull brethren appointed
10 thereto he advises him to be more carefull of his dearest health,
and what it is that he so rashly hath let down in to the divine
vessel of his soul Gods temple. If this obtaine not, he then
with the counsell of more assistants who are inform'd of what
diligence hath been already us'd, with more speedy remedies
15 layes neerer siege to the entrenched causes of his distemper,
not sparing such fervent and well aim'd reproofs as may best
give him to see the dangerous estate wherein he is. To this also
his brethren and friends intreat, exhort, adjure, and all these
endeavours, as there is hope left, are more or lesse repeated.
20 But if, neither the regard of himselfe, nor the reverence of his
Elders and friends prevaile with him, to leave his vitious appe-
tite, then as the time urges, such engines of terror God hath
given into the hand of his minister as to search the tenderest
angles of the heart: one while he shakes his stubbornnesse with
25 racking convulsions nigh dispaire, other whiles with deadly
corrosives he gripes the very roots of his faulty liver to bring
him to life through the entry of death. Hereto the whole
Church beseech him, beg of him, deplore him, pray for him.

After all this perform'd with what patience and attendance is possible, and no relenting on his part, having done the utmost of their cure, in the name of God and of the Church they dissolve their fellowship with him, and holding forth the dread-
5 full sponge of excommunication pronounce him wip't out of the list of Gods inheritance, and in the custody of Satan till he repent. Which horrid sentence though it touch neither life, nor limme, nor any worldly possession, yet has it such a penetrating force, that swifter then any chemicall sulphur, or that
10 lightning which harms not the skin, and rifles the entrals, it scorches the inmost soul. Yet even this terrible denouncement is left to the Church for no other cause but to be as a rough and vehement cleansing medcin, where the malady is obdurat; a mortifying to life, a kind of saving by undoing. And it may
15 be truly said, that as the mercies of wicked men are cruelties, so the cruelties of the Church are mercies. For if repentance sent from heaven meet this lost wanderer, and draw him out of that steep journey wherein he was hasting towards destruction, to come and reconcile to the Church, if he bring with him
20 his bill of health, and that he is now cleare of infection and of no danger to the other sheep, then with incredible expressions of joy all his brethren receive him, and set before him those perfumed bankets of Christian consolation; with pretious ointments bathing and fomenting the old and now to be forgotten stripes which terror and shame had inflicted; and thus
25 with heavenly solaces they cheere up his humble remorse, till he regain his first health and felicity. This is the approved way which the Gospell prescribes, these are the *spirituall weapons*

of holy censure, and ministeriall warfare, not carnall, but Cor. 3. 10.
mighty through God to the pulling downe of strong holds,
casting down imaginations, and every high thing that exalt-
eth it selfe against the knowledge of God, and bringing into
5 *captivity every thought to the obedience of Christ.* What could
be done more for the healing and reclaiming that divine par-
ticle of Gods breathing, the soul, and what could be done
lesse? he that would hide his faults from such a wholesome
curing as this, and count it a two-fold punishment, as some
10 do, is like a man that having foul diseases about him, perishes
for shame, and the fear he has of a rigorous incision to come
upon his flesh. We shall be able by this time to discern whether
Prelaticall jurisdiction be contrary to the Gospell or no. First
therefore the government of the Gospell being economicall
15 and paternall, that is, of such a family where there be no ser-
vants, but all sons in obedience, not in servility, as cannot be
deny'd by him that lives but within the sound of Scripture,
how can the Prelates justifie to have turn'd the fatherly orders
of Christs houshold, the blessed meeknesse of his lowly roof,
20 those ever open and inviting dores of his dwelling house which
delight to be frequented with only filiall accesses, how can
they justifie to have turn'd these domestick privileges into the
barre of a proud judiciall court where fees and clamours keep
shop and drive a trade, where bribery and corruption solicits,
25 paltring the free and monilesse power of discipline with a
carnall satisfaction by the purse. Contrition, humiliation, con-
fession, the very sighs of a repentant spirit are there sold by
the penny. That undeflour'd and unblemishable simplicity

of the Gospell, not she her selfe, for that could never be, but a false-whited, a lawnie resemblance of her, like that aire-born *Helena* in the fables, made by the sorcery of Prelats, instead of calling her Disciples from the receipt of custome, is now turn'd
5 Publican her self; and gives up her body to a mercenary whordome under those fornicated arches which she cal's Gods house, and in the sight of those her altars which she hath set up to be ador'd makes merchandize of the bodies and souls of men. Rejecting purgatory for no other reason, as it seems,
10 then because her greedines cannot deferre but had rather use the utmost extortion of redeemed penances in this life. But because these matters could not be thus carri'd without a begg'd and borrow'd force from worldly authority, therefore prelaty slighting the deliberat and chosen counsell of Christ
15 in his spirituall government, whose glory is in the weaknesse of fleshly things to tread upon the crest of the worlds pride and violence by the power of spirituall ordinances, hath on the contrary made these her freinds and champions which are Christs enemies in this his high designe, smothering and extinguish-
20 ing the spirituall force of his bodily weaknesse in the discipline of his Church with the boistrous and carnall tyranny of an undue, unlawfull and ungospellike jurisdiction. And thus Prelaty both in her fleshly supportments, in her carnall doctrine of ceremonie and tradition, in her violent and secular
25 power going quite counter to the prime end of Christs coming in the flesh, that is to revele his truth, his glory and his might in a clean contrary manner then Prelaty seeks to do, thwarting and defeating the great mistery of God, I do not

conclude that Prelaty is Antichristian, for what need I? the things themselves conclude it. Yet if such like practises, and not many worse then these of our Prelats, in that great darknesse of the Roman Church, have not exempted both her and
5 her present members from being judg'd to be Antichristian in all orthodoxall esteeme, I cannot think but that it is the absolute voice of truth and all her children to pronounce this Prelaty, and these her dark deeds in the midst of this great light wherein we live, to be more Antichristian then Anti-
10 christ himselfe.

THE CONCLUSION.

The mischief that Prelaty does in the State.

IADDE one thing more to those great ones that are so fond of Prelaty, this is certain that the Gospell being the
15 hidden might of Christ, as hath been heard, hath ever a victorious power joyn'd with it, like him in the Revelation that went forth on the white Horse with his bow and his crown conquering, and to conquer. If we let the Angell of the Gospell ride on his own way, he does his proper businesse
20 conquering the high thoughts, and the proud reasonings of the flesh, and brings them under to give obedience to Christ with the salvation of many souls. But if ye turn him out of his rode, and in a manner force him to expresse his irresistible power by a doctrine of carnall might, as Prelaty is, he will use
25 that fleshly strength which ye put into his hands to subdue your spirits by a servile and blind superstition, and that againe shall hold such dominion over your captive minds, as return-

ing with an insatiate greedinesse and force upon your worldly wealth and power wherewith to deck and magnifie her self, and her false worships, she shall spoil and havock your estates, disturbe your ease, diminish your honour, inthraul your liberty under the swelling mood of a proud Clergy, who will not serve or feed your soules with spirituall food, look not for it, they have not wherewithall, or if they had, it is not in their purpose. But when they have glutted their ingratefull bodies, at least if it be possible that those open sepulchers should ever
10 be glutted, and when they have stufft their Idolish temples with the wastefull pillage of your estates, will they yet have any compassion upon you, and that poore pittance which they have left you, will they be but so good to you as that ravisher was to his sister, when he had us'd her at his pleasure, will they
15 but only hate ye and so turne ye loose? no: they will not, Lords and Commons, they will not favour ye so much. What will they do then in the name of God and Saints, what will these man-haters yet with more despight and mischief do? Ile tell ye, or at least remember ye, for most of ye know it
20 already. That they may want nothing to make them true merchants of Babylon, as they have done to your souls, they will sell your bodies, your wives, your children, your liberties, your Parlements, all these things, and if there be ought else dearer then these, they will sell at an out-cry in their Pulpits to the
25 arbitrary and illegall dispose of any one that may hereafter be call'd a King, whose mind shall serve him to listen to their bargain. And by their corrupt and servile doctrines boring our eares to an everlasting slavery, as they have done hitherto, so

will they yet do their best to repeal and erase every line and clause of both our great charters. Nor is this only what they will doe, but what they hold as the maine reason and mystery of their advancement that they must do; be the Prince never
5 so just and equall to his subjects; yet such are their malicious and depraved eyes, that they so look on him, & so understand him, as if he requir'd no other gratitude, or piece of service from them then this. And indeed they stand so opportunly for the disturbing or the destroying of a state, being a knot of
10 creatures whose dignities, means, and preferments have no foundation in the Gospel, as they themselves acknowledge, but only in the Princes favour, & to continue so long to them, as by pleasing him they shall deserve, whence it must needs be they should bend all their intentions, and services to no other
15 ends but to his, that if it should happen that a tyrant (God turn such a scourge from us to our enemies) should come to grasp the Scepter, here were his speare men and his lances, here were his firelocks ready, he should need no other pretorian band nor pensionry then these, if they could once with their per-
20 fidious preachments aw the people. For although the Prelats in time of popery were sometimes friendly anough to magna-charta, it was because they stood upon their own bottom, without their main dependance on the royal nod: but now being well acquainted that the protestant religion, if she will reform
25 her self rightly by the Scriptures, must undresse them of all their guilded vanities, and reduce them as they were at first, to the lowly and equall order of Presbyters, they know it concerns them neerly to study the times more then the text, and

to lift up their eyes to the hills of the Court, from whence only comes their help; but if their pride grow weary of this crouching and observance, as ere long it would, and that yet their minds clime still to a higher ascent of worldly honour; this
5 only refuge can remain to them, that they must of necessity contrive to bring themselves and us back again to the Popes supremacy, and this we see they had by fair degrees of late been doing. These be the two fair supporters between which the strength of Prelaty is born up, either of inducing tyranny,
10 or of reducing popery. Hence also we may judge that Prelaty is meer falshood. For the property of Truth is, where she is publickly taught, to unyoke & set free the minds and spirits of a Nation first from the thralldom of sin and superstition, after which all honest and legal freedom of civil life cannot be long
15 absent; but Prelaty whom the tyrant custom begot a natural tyrant in religion, & in state the agent & minister of tyranny, seems to have had this fatal guift in her nativity like another *Midas* that whatsoever she should touch or come neer either in ecclesial or political government, it should turn, not to gold,
20 though she for her part could wish it, but to the drosse and scum of slavery breeding and setling both in the bodies and the souls of all such as doe not in time with the sovran treacle of sound doctrine provide to fortifie their hearts against her Hierarchy. The service of God who is Truth, her Liturgy con-
25 fesses to be perfect freedom, but her works and her opinions declare that the service of Prelaty is perfect slavery, and by consequence perfect falshood. Which makes me wonder much that many of the Gentry, studious men, as I heare should en-

gage themselves to write, and speak publickly in her defence, but that I beleeeve their honest and ingenuous natures comming to the Universities to store themselves with good and solid learning, and there unfortunately fed with nothing else, but
5 the scragged and thorny lectures of monkish and miserable sophistry, were sent home again with such a scholastical burre in their throats, as hath stopt and hinderd all true and generous philosophy from entring, crackt their voices for ever with metaphysical gargarisms, and hath made them admire a sort
10 of formal outside men prelatically addicted, whose unchast'nd and unwrought minds never yet initiated or subdu'd under the true lore of religion or moral vertue, which two are the best and greatest points of learning, but either slightly train'd up in a kind of hypocritical and hackny cours of literature to get
15 their living by, and dazle the ignorant, or els fondly over-studied in uselesse controversies, except those which they use with all the specious and delusive suttlety they are able, to defend their prelatical Sparta, having a Gospel and Church-government set before their eyes, as a fair field wherin they
20 might exercise the greatest vertu's, and the greatest deeds of Christian authority in mean fortunes and little furniture of this world, which even the sage heathen writers and those old *Fabritii*, and *Curii* well knew to be a manner of working, then which nothing could lik'n a mortal man more to God, who
25 delights most to worke from within himself, and not by the heavy luggage of corporeal instrument, they understand it not, & think no such matter, but admire & dote upon worldly riches, & honours, with an easie & intemperat life, to the bane

of Christianity: yea they and their Seminaries shame not to
professe, to petition and never lin pealing our eares that un-
lesse we fat them like boores, and cramme them as they list
with wealth, with Deaneries, and pluralities, with Baronies
5 and stately preferments, all learning and religion will goe
underfoot. Which is such a shamelesse, such a bestial plea,
and of that odious impudence in Church-men, who should be
to us a pattern of temperance and frugal mediocrity, who
should teach us to contemn this world, and the gaudy things
10 thereof, according to the promise which they themselves
require from us in baptisme, that should the Scripture stand
by and be mute, there is not that sect of Philosophers among
the heathen so dissolute, no not *Epicurus*, nor *Aristippus* with
all his Cyrenaick rout, but would shut his school dores against
15 such greasy sophisters: not any College of Mountebanks, but
would think scorn to discover in themselves with such a
brazen forehead the outrageous desire of filthy lucre. Which
the Prelats make so little conscience of, that they are ready to
fight, and if it lay in their power, to massacre all good Chris-
20 tians under the names of horrible schismaticks for only find-
ing fault with their temporal dignities, their unconscionable
wealth and revenues, their cruell authority over their brethren
that labour in the word, while they snore in their luxurious
excesse. Openly proclaiming themselvs now in the sight of all
25 men to be those which for a while they sought to cover under
sheeps cloathing, ravenous and savage wolves threatning in-
rodes and bloody incursions upon the flock of Christ, which
they took upon them to feed, but now clame to devour as their

prey. More like that huge dragon of Egypt breathing out wast,
and desolation to the land, unlesse he were daily fatn'd with
virgins blood. Him our old patron Saint *George* by his match-
lesse valour slew, as the Prelat of the Garter that reads his
5 Collect can tell. And if our Princes and Knights will imitate
the fame of that old champion, as by their order of Knight-
hood solemnly taken, they vow, farre be it that they should
uphold and side with this English Dragon; but rather to doe
as indeed their oath binds them, they should make it their
10 Knightly adventure to pursue & vanquish this mighty saile-
wing'd monster that menaces to swallow up the Land, unlesse
her bottomlesse gorge may be satisfi'd with the blood of the
Kings daughter the Church; and may, as she was wont, fill
her dark and infamous den with the bones of the Saints. Nor
15 will any one have reason to think this as too incredible or too
tragical to be spok'n of Prelaty, if he consider well from what
a masse of slime and mud, the sloathful, the covetous and am-
bitious hopes of Church-promotions and fat Bishopricks she
is bred up and nuzzl'd in, like a great Python from her youth,
20 to prove the general poyson both of doctrine and good disci-
pline in the Land. For certainly such hopes and such prin-
ciples of earth as these wherein she welters from a yong one,
are the immediat generation both of a slavish and tyrannous
life to follow, and a pestiferous contagion to the whole King-
25 dom, till like that fenborn serpent she be shot to death with
the darts of the sun, the pure and powerful beams of Gods
word. And this may serve to describe to us in part, what Prel-
aty hath bin and what, if she stand, she is like to be toward the

whole body of people in *England*. Now that it may appeare how she is not such a kind of evil, as hath any good, or use in it, which many evils have, but a distill'd quintessence, a pure elixar of mischief, pestilent alike to all, I shal shew briefly, ere
5 I conclude, that the Prelats, as they are to the subjects a calamity, so are they the greatest underminers and betrayers of the Monarch, to whom they seem to be most favourable. I cannot better liken the state and person of a King then to that mighty Nazarite *Samson*; who being disciplin'd from his birth in the
10 precepts and the practice of Temperance and Sobriety, without the strong drink of injurious and excessive desires, grows up to a noble strength and perfection with those his illustrious and sunny locks the laws waving and curling about his god like shoulders. And while he keeps them about him undimin-
15 isht and unshorn, he may with the jaw-bone of an Asse, that is, with the word of his meanest officer suppress and put to confusion thousands of those that rise against his just power. But laying down his head among the strumpet flatteries of Prelats, while he sleeps and thinks no harme, they wickedly
20 shaving off all those bright and waighty tresses of his laws, and just prerogatives which were his ornament and strength, deliver him over to indirect and violent counsels, which as those Philistims put out the fair, and farre-sighted eyes of his natural discerning, and make him grinde in the prison house
25 of their sinister ends and practices upon him. Till he knowing his prelatial razor to have bereft him of his wonted might, nourish again his puissant hair, the golden beames of Law and Right; and they sternly shook, thunder with ruin upon the

heads of those his evil counsellors, but not without great affliction to himselfe. This is the sum of their loyal service to Kings; yet these are the men that stil cry the King, the King, the Lords Anointed. We grant it, and wonder how they came
5 to light upon any thing so true; and wonder more, if Kings be the Lords Anointed, how they dare thus oyle over and besmeare so holy an unction with the corrupt and putrid oyntment of their base flatteries; which while they smooth the skin, strike inward and envenom the life blood. What fidelity
10 Kings can expect from Prelats both examples past, and our present experience of their doings at this day, whereon is grounded all that hath bin said, may suffice to inform us. And if they be such clippers of regal power and shavers of the Law, how they stand affected to the law giving Parliament, your
15 selves, worthy Peeres and Commons, can best testifie; the current of whose glorious and immortal actions hath bin only oppos'd by the obscure and pernicious designes of the Prelats: until their insolence broke out to such a bold affront, as hath justly immur'd their haughty looks within strong wals. Nor
20 have they done any thing of late with more diligence, then to hinder or break the happy assembling of Parlements, however needfull to repaire the shatter'd and disjoynted frame of the Common-wealth, or if they cannot do this, to crosse, to disable, and traduce all Parliamentary proceedings. And this,
25 if nothing else, plainly accuses them to be no lawful members of the house, if they thus perpetually mutine against their own body. And though they pretend like *Salomons* harlot, that they have right thereto, by the same judgement that *Salomon*

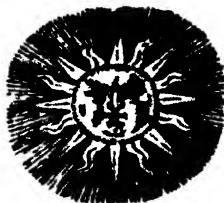
gave, it cannot belong to them, whenas it is not onely their assent, but their endeavour continually to divide Parlements in twain; and not only by dividing, but by all other means to abolish and destroy the free use of them to all posterity. For
5 the which and for all their former misdeeds, wherof this book and many volumes more cannot contain the moytie, I shal move yee Lords in the behalf I dare say of many thousand good Christians, to let your justice and speedy sentence passe against this great malefactor Prelaty. And yet in the midst of
10 rigor I would beseech ye to think of mercy; and such a mercy, I feare I shal overshoot with a desire to save this falling Prelaty, such a mercy (if I may venture to say it) as may exceed that which for only ten righteous persons would have sav'd *Sodom*. Not that I dare advise ye to contend with God whether he or
15 you shal be more merciful, but in your wise esteems to balance the offences of those peccant Citties with these enormous riots of ungodly mis-rule that Prelaty hath wrought both in the Church of Christ, and in the state of this Kingdome. And if ye think ye may with a pious presumption strive to goe be-
20 yond God in mercy, I shall not be one now that would dissuade ye. Though God for lesse then ten just persons would not spare *Sodom*, yet if you can finde after due search but only one good thing in prelaty, either to religion, or civil government, to King or Parlament, to Prince or people, to law, lib-
25 erty, wealth or learning, spare her, let her live, let her spread among ye, till with her shadow, all your dignities and honours, and all the glory of the land be darken'd and obscurd. But on the contrary if she be found to be malignant, hostile,

destructive to all these, as nothing can be surer, then let your severe and impartial doom imitate the divine vengeance; rain down your punishing force upon this godlesse and oppressing government: and bring such a dead Sea of subversion upon
5 her, that she may never in this Land rise more to afflict the holy reformed Church, and the elect people of God.

The End.

AN APOLOGY, ETC.

AN
APOLOGY
Against a Pamphlet
CALLED
A Modest Confutation
of the Animadversions upon
the Remonstrant against
SMECTYMNIUS.



LONDON,
Printed by E. G. for *Iohn Rothwell*, and are
to be sold at the signe of the Sunne
in *Pauls Church-yard*. 1642.

An Apology, &c.

IF, Readers, to that same great difficulty of well doing what we certainly know, were not added in most men as great a carelessness of knowing what they, and others ought to do, we had bin long ere this, no doubt but all of us
5 much farther on our way to some degree of peace and happiness in this kingdome. But since our sinfull neglect of practising that which we know to be undoubtedly true and good, hath brought forth among us, through Gods just anger so great a difficulty now to know that which otherwise might be
10 soone learnt, and hath divided us by a controversie of great importance indeed, but of no hard solution, which is the more our punishment, I resolv'd (of what small moment soever I might be thought) to stand on that side where I saw both the plain authority of Scripture leading, and the reason of justice
15 and equity perswading; with this opinion which esteemes it more unlike a Christian to be a cold neuter in the cause of the Church, then the law of *Solon* made it punishable after a sedition in the State. And because I observe that feare and dull disposition, lukewarmnesse & sloth are not seldomer
20 wont to cloak themselves under the affected name of moderation, then true and lively zeale is customably disparg'd with the terme of indiscretion, bitterness, and choler, I could not to my thinking honor a good cause more from the heart, then by defending it earnestly, as oft as I could judge it to behoove

me, notwithstanding any false name that could be invented to wrong, or undervalue an honest meaning. Wherein although I have not doubted to single forth more then once, such of them as were thought the chiefe and most nominated
5 opposers on the other side, whom no man else undertooke: if I have done well either to be confident of the truth, whose force is best seene against the ablest resistance, or to be jealous and tender of the hurt that might be done among the weaker by the intrapping authority of great names titl'd to false opin-
10 ions, or that it be lawfull to attribute somewhat to guifts of Gods imparting, which I boast not, but thankfully acknowledge, and feare also lest at my certaine account they be reckon'd to me many rather then few, or if lastly it be but justice not to defraud of due esteeme the wearisome labours and
15 studious watchings, wherein I have spent and tir'd out almost a whole youth, I shall not distrust to be acquitted of presumption. Knowing that if heretofore all ages have receav'd with favour and good acceptance the earliest industry of him that hath beene hopefull, it were but hard measure now, if the
20 freedome of any timely spirit should be opprest meerely by the big and blunted fame of his elder adversary; and that his sufficiency must be now sentenc't, not by pondering the reason he shewes, but by calculating the yeares he brings. However, as my purpose is not, nor hath beene formerly, to looke
25 on my adversary abroad, through the deceaving glasse of other mens great opinion of him, but at home, where I may finde him in the proper light of his owne worth, so now against the rancor of an evill tongue, from which I never thought so ab-

surdly, as that I of all men should be exempt, I must be forc't to proceed from the unfained and diligent inquiry of mine owne conscience at home (for better way I know not, Readers) to give a more true account of my selfe abroad then this modest
5 Confuter, as he calls himselfe, hath given of me. Albeit that in doing this I shall be sensible of two things which to me will be nothing pleasant; the one is, that not unlikely I shall be thought too much a party in mine owne cause, and therein to see least; the other, that I shall be put unwillingly to molest
10 the publick view with the vindication of a private name; as if it were worth the while that the people should care whether such a one were thus, or thus. Yet those I intreat who have found the leasure to reade that name, however of small repute, unworthily defam'd, would be so good and so patient as to
15 heare the same person not unneedfully defended. I will not deny but that the best apology against false accusers is silence and sufferance, and honest deeds set against dishonest words. And that I could at this time most easily, and securely, with the least losse of reputation use no other defence, I need not
20 despaire to win beliefe. Whether I consider both the foolish contriving, and ridiculous aiming of these his slanderous bolts, shot so wide of any suspicion to be fastn'd on me, that I have oft with inward contentment perceav'd my friends congratulating themselves in my innocence, and my enemies
25 asham'd of their partners folly. Or whether I look at these present times wherein most men now scarce permitted the liberty to think over their owne concernments have remov'd the seat of their thoughts more outward to the expectation of

publick events. Or whether the examples of men, either noble or religious, who have sat downe lately with a meeke silence and sufferance under many libellous endorsements, may be a rule to others, I might well appease my self to put up any reproaches in such an honourable society of fellow-sufferers using no other defence. And were it that slander would be content to make an end where it first fixes, and not seek to cast out the like infamy upon each thing that hath but any relation to the person traduc't, I should have pleaded against this Confuter by no other advocates, then those which I first commended, Silence, and Sufferance, and speaking deeds against faltering words. But when I discern'd his intent was not so much to smite at me, as through me to render odious the truth which I had written, and to staine with ignominy that Evangelick doctrine which opposes the tradition of Prelaty, I conceav'd my selfe to be now not as mine own person, but as a member incorporate into that truth whereof I was perswaded, and whereof I had declar'd openly to be a partaker. Whereupon I thought it my duty, if not to my selfe, yet to the religious cause I had in hand, not to leave on my garment the least spot, or blemish in good name so long as God should give me to say that which might wipe it off. Lest those disgraces which I ought to suffer, if it so befall me, for my religion, through my default religion be made liable to suffer for me. And, whether it might not something reflect upon those reverent men whose friend I may be thought in writing the Animadversions, was not my last care to consider, if I should rest under these reproaches having the same common

adversary with them, it might be counted small credit for their cause to have found such an assistant, as this babler hath devis'd me. What other thing in his book there is of dispute, or question, in answering thereto I doubt not to be justifi'd;
5 except there be who will condemne me to have wasted time in throwing downe that which could not keepe it selfe up. As for others who notwithstanding what I can allege have yet decreed to mis-interpret the intents of my reply, I suppose they would have found as many causes to have misconceav'd
10 the reasons of my silence.

TO beginne therefore an Apology for those animadversions which I writ against the Remonstrant in defence of *Smectymnus*, since the Preface, which was purposely set before them, is not thought apologeticall enough;
15 it will be best to acquaint ye, Readers, before other things, what the meaning was to write them in that manner which I did. For I do not look to be askt wherefore I writ the book, it being no difficulty to answer that I did it to those ends which the best men propose to themselves when they write. But
20 wherfore in that manner neglecting the maine bulk of all that specious antiquity, which might stunne children, but not men, I chose rather to observe some kinde of military advantages to await him at his forragings, at his watrings, and when ever he felt himselfe secure to solace his veine in derision of
25 his more serious opponents. And here let me have pardon, Readers, if the remembrance of that which he hath licenc't himselfe to utter contemptuously of those reverend men pro-

voke me to doe that over againe which some expect I should excuse as too freely done; since I have two provocations, his latest insulting in his short answer, and their finall patience. I had no fear but that the authors of *Smectymnus* to all the
5 shew of solidity which the Remonstrant could bring, were prepar'd both with skill and purpose to returne a suffizing answer, and were able enough to lay the dust and pudder in antiquity, which he and his, out of stratagem, are wont to raise; but when I saw his weake arguments headed with sharpe
10 taunts, and that his designe was, if he could not refute them, yet at least with quips and snapping adagies to vapour them out, which they bent only upon the businesse were minded to let passe, by how much I saw them taking little thought for their own injuries, I must confesse I took it as my part the lesse
15 to endure that my respected friends through their own unnecessary patience should thus lye at the mercy of a coy flurting stile; to be girded with frumps and curtall gibes, by one who makes sentences by the Statute, as if all above three inches long were confiscat. To me it seem'd an indignity, that whom
20 his whole wisdome could not move from their place, them his impetuous folly should presume to ride over. And if I were more warme then was meet in any passage of that booke, which yet I do not yeild, I might use therein the patronage of no worse an author then *Gregory Nyssen*, who mentioning his
25 sharpnesse against *Eunomius* in the defence of his brother *Basil*, holds himselfe irreprovable in that it *was not for himselfe, but in the cause of his brother; and in such cases, saith he, perhaps it is worthier pardon to be angry, then to be cooler.*

And whereas this Confuter taxes the whole discourse of levity, I shall shew ye, Readers, wheresoever it shall be objected in particular that I have answer'd with as little lightnesse as the Remonstrant hath given example. I have not beene so light
5 as the palme of a Bishop which is the lightest thing in the world when he brings out his book of Ordination: For then contrary to that which is wont in releasing out of prison, any one that will pay his fees is layd hands on. Another reason, it would not be amisse though the Remonstrant were told,
10 wherefore he was in that unusuall manner beleaguer'd; and this was it, to pluck out of the heads of his admirers the conceit that all who are not Prelaticall, are grosse-headed, thick witted, illiterat, shallow. Can nothing then but Episcopacy teach men to speak good English, to pick & order a set of
15 words judiciously? Must we learne from Canons and quaint Sermonings interlin'd with barbarous Latin to illumin a period, to wreath an Enthymema with maistrous dexterity? I rather encline, as I have heard it observ'd, that a Jesuits Italian when he writes, is ever naught, though he be borne and
20 bred a *Florentine*, so to thinke that from like causes we may go neere to observe the same in the stile of a Prelat. For doubtlesse that indeed according to art is most eloquent, which returns and approaches neerest to nature from whence it came; and they expresse nature best, who in their lives least wander
25 from her safe leading, which may be call'd regenerate reason. So that how he should be truly eloquent who is not withall a good man, I see not. Never the lesse as oft as is to be dealt with men who pride themselves in their supposed art, to leave them

unexcusable wherein they will not be better'd there be of those that esteeme Prelaty a figment, who yet can pipe, if they can dance, nor will be unfurnisht to shew that what the Prelats admire and have not, others have and admire not. The knowledge whereof, and not of that only, but of what the Scripture teacheth us how we ought to withstand the perverters of the Gospell were those other motives which gave the animadversions no leave to remit a continuall vehemence throughout the book. For as in teaching, doubtlesse the Spirit of meeknesse
10 is most powerfull, so are the meeke only fit persons to be taught: as for the proud, the obstinate, and false Doctors of mens devices, be taught they will not; but discover'd and laid open they must be. For how can they admit of teaching who have the condemnation of God already upon them for refusing
15 divine instruction; that is, to be *fill'd with their own devices*, as in the Proverbs we may reade; therefore we may safely imitate the method that God uses; *with the froward to be froward, and to throw scorne upon the scorner*, whom if any thing, nothing else will heale. And if *the righteous shall*
20 *laugh at the destruction of the ungodly*, they may also laugh at their pertinacious and incurable obstinacy, and at the same time be mov'd with detestation of their seducing malice, who imploy all their wits to defend a Prelaty usurpt, and to deprave that just government, which pride and ambition partly
25 by fine fetches and pretences, partly by force, hath shoulder'd out of the Church. And against such kind of deceavers openly and earnestly to protest, lest any one should be inquisitive wherefore this or that man is forwarder then others, let him

know that this office goes not by age, or youth, but to whomsoever God shall give apparently the will, the Spirit, and the utterance. Ye have heard the reasons for which I thought not my selfe exempted from associating with good men in their
5 labours toward the Churches wellfare: to which if any one brought opposition, I brought my best resistance. If in requitall of this and for that I have not been negligent toward the reputation of my friends, I have gain'd a name bestuck, or as I may say, bedeckt with the reproaches and reviles of this
10 modest Confuter, it shall be to me neither strange, nor unwelcome; as that which could not come in a better time.

Having render'd an account, what induc't me to write those animadversions in that manner as I writ them, I come now to see what the confutation hath to say against them; but so as
15 the confuter shall hear first what I have to say against his confutation. And because he pretends to be a great conector at other men by their writings, I will not faile to give ye, Readers, a present taste of him from his own title; hung out like a toling signe-post to call passengers, not simply *a confutation* but *a*
20 *modest confutation* with a laudatory of it selfe obtruded in the very first word. Whereas a modest title should only informe the buyer what the book contains without further insinuation, this officious epithet so hastily assuming the modesty which others are to judge of by reading, not the author to anticipate
25 to himself by forestalling, is a strong presumption that his modesty set there to sale in the frontispice, is not much addicted to blush. A surer signe of his lost shame he could not have given, then seeking thus unseasonably to prepossesse

men of his modesty. And seeing he hath neither kept his word in the sequel, nor omitted any kinde of boldnesse in slandering, tis manifest his purpose was only to rub the forehead of his title with this word *modest*, that he might not want
5 colour to be the more impudent throughout his whole confutation. Next what can equally savour of injustice, and plaine arrogance, as to prejudice and forecondemne his adversary in the title for *slandorous and scurrilous*, and as the Remonstrants fashion is, for *frivolous, tedious, and false*, not staying
10 till the Reader can hear him prov'd so in the following discourse; which is one cause of a suspicion that in setting forth this pamphlet the Remonstrant was not unconsulted with; thus his first addresse was *an humble Remonstrance by a dutifull son of the Church*, almost as if he had said her white-
15 boy. His next was *a defence* (a wonder how it scapt some praising adjunct) *against the frivolous and false exceptions of Smectymnus*, sitting in the chaire of his Title page upon his poore cast adversaries both as a Judge and Party, and that before the jury of Readers can be impannell'd. His last was
20 *A short answer to a tedious vindication*; so little can he suffer a man to measure either with his eye or judgement, what is short or what tedious without his preoccupying direction: and from hence is begotten this *modest confutation against a slandorous and scurrilous libell*. I conceive, Readers, much may
25 be guest at the man and his book, what depth there is, by the framing of his title, which being in this Remonstrant so rash, and unadvised as ye see, I conceit him to be neere a kin to him who set forth a Passion Sermon with a formall Dedicatory in

great letters to our Saviour. Although I know that all we do ought to begin and end to his praise and glory, yet to inscribe him in a void place with flourishes, as a man in complement uses to trick up the name of some Esquire, Gentleman, or
5 Lord Paramount at Common Law, to be his book-patron with the appendant form of a ceremonious presentment, will ever appeare among the judicious to be but an insuls and frigid affectation. As no lesse was that before his book against the Brownists to write a Letter to a prosopopœa a certain rhetoriz'd woman whom he calls mother, and complains of some
10 that laid whoredome to her charge; and certainly had he folded his Epistle with a superscription to be deliver'd to that female figure by any Post or Carrier who were not a Ubiquitary, it had beene a most miraculous greeting. We finde the
15 Primitive Doctors as oft as they writ to Churches, speaking to them as to a number of faithfull brethren and sons, and not to make a cloudy transmigration of sexes in such a familiar way of writing as an Epistle ought to be, leaving the track of common adresse, to runne up, and tread the aire in metaphoricall
20 compellations, and many fond utterances better let alone. But I step againe to this emblazoner of his Title page (whether it be the same man or no I leave it in the midst) and here I finde him pronouncing without reprieve those animadversions to be *a slanderous and scurrilous libell*. To which I, Readers, that
25 they are neither slanderous, nor scurrilous, will answer in what place of his book he shall be found with reason, and not inke only in his mouth. Nor can it be a libell more then his owne, which is both namelesse, and full of slanders, and if in

this that it freely speaks of things amisse in religion, but established by act of State, I see not how *Wickleffe* and *Luther*, with all the first Martyrs, and reformers, could avoid the imputation of libelling. I never thought the humane frailty of erring
5 in cases of religion infamy to a State, no more then to a Councell; it had therefore beene neither civill, nor Christianly, to derogate the honour of the State for that cause, especially when I saw the Parlament it selfe piously and magnanimously bent to supply and reforme the defects and oversights of their
10 forefathers, which to the godly and repentant ages of the Jewes were often matter of humble confessing and bewailing, not of confident asserting and maintaining. Of the State therefore I found good reason to speak all honourable things, and to joyne in petition with good men that petition'd: but
15 against the Prelats who were the only seducers and mis-leaders of the State to constitute the government of the Church not rightly, me thought I had not vehemence enough. And thus, Readers, by the example which hee hath set mee I have given yee two or three notes of him out of his Title page; by which
20 his firstlings feare not to guesse boldly at his whole lump, for that guesse will not faile ye; and although I tell him keen truth, yet he may beare with me, since I am like to chase him into some good knowledge, and others, I trust, shall not mispend their leasure. For this my aime is, if I am forc't to be
25 displeasing to him whose fault it is, I shall not forget at the same time to be usefull in some thing to the stander by.

As therefore he began in the Title, so in the next leafe he makes it his first businesse to tamper with his Reader by syco-

phanting and misnaming the worke of his adversary. He calls it *a mime thrust forth upon the stage to make up the breaches of those solemne Scenes between the Prelats and the Smectymnuans*. Wherein while he is so overgreedy to fix a name
5 of ill sound upon another, note how stupid he is to expose himselfe, or his own friends to the same ignominy; likening those grave controversies to a piece of Stagerie, or Scene-worke where his owne Remonstrant whether in Buskin or Sock must of all right be counted the chiefe Player, be it boasting *Thraso*,
10 or *Davus that troubles all things*, or one who can shift into any shape, I meddle not; let him explicate who hath resembl'd the whole argument to a Comedy, for *Tragicall*, he sayes, *were too ominous*. Nor yet doth he tell us what a Mime is, whereof we have no pattern from ancient writers except some frag-
15 ments, which containe many acute and wise sentences. And this we know in *Laertius*, that the Mimes of *Sophron* were of such reckning with *Plato*, as to take them nightly to read on and after make them his pillow. *Scaliger* describes a Mime to be a Poem imitating any action to stirre up laughter. But this
20 being neither Poem, nor yet ridiculous, how is it but abusively taxt to be a Mime. For if every book which may by chance excite to laugh here and there, must be term'd thus, then may the Dialogues of *Plato*, who for those his writings hath obtain'd the surname of Divine, be esteem'd as they are by that
25 detractor in *Athenæus*, no better then *Mimes*. Because there is scarce one of them, especially wherein some notable Sophister lies sweating and turmoyling under the inevitable, and mercilesse dilemma's of *Socrates*, but that hee who reads, were

it *Saturne* himselfe, would be often rob'd of more then a smile. And whereas he tels us that *Scurrilous Mime* was a *personated grim lowring foole*, his foolish language unwittingly writes foole upon his owne friend, for he who was there *personated*,
5 was only the *Remonstrant*; the author is ever distinguisht from the person he introduces. But in an ill houre hath his unfortunate rashnesse stumbl'd upon the mention of miming. That hee might at length cease, which he hath not yet since he stept in, to gall and hurt him whom hee would aide. Could
10 he not beware, could he not bethink him, was he so uncircumspect, as not to foresee, that no sooner would that word *Mime* be set eye on in the paper, but it would bring to minde that wretched pilgrimage over *Minshews* Dictionary call'd *Mundus alter & idem*, the idlest and the paltriest Mime that ever
15 mounted upon banke. Let him ask *the Author of those toothlesse Satyrs* who was the maker, or rather the anticreator of that universall foolery, who he was, who like that other principle of the *Maniches* the *Arch evill one*, when he had look't upon all that he had made and mapt out, could say no other
20 but contrary to the Divine Mouth, that it was all very foolish. That grave and noble invention which the greatest and sublimest wits in sundry ages, *Plato in Critias*, and our two famous countrey-men, the one in his *Utopia*, the other in his *new Atlantis* chose, I may not say as a feild, but as a mighty
25 Continent wherein to display the largenesse of their spirits by teaching this our world better and exacter things, then were yet known, or us'd, this petty prevaricator of *America*, the zanie of *Columbus*, (for so he must be till his worlds end)

- having rambl'd over the huge topography of his own vain thoughts, no marvell, if he brought us home nothing but a meer tankard drollery, a venereous parjetory for a stewes. Certainly he that could indure with a sober pen to sit and devise laws for drunkards to carouse by, I doubt me whether the very sobernesse of such a one, like an unlicour'd *Silenus*, were not stark drunk. Let him go now and brand another man injuriously with the name of *Mime*, being himselfe the loosest and most extravagant *Mime*, that hath been heard of; whom
10 no lesse then almost halfe the world could serve for stage roome to play the *Mime* in. And let him advise againe with Sir *Francis Bacon* whom he cites to confute others, what it is to *turn the sinnes of Christendome into a mimicall mockery, to rip up the saddest vices with a laughing countenance*, especially where neither reproofe nor better teaching is adjoynd. Nor is my meaning, Readers, to shift off a blame from my selfe, by charging the like upon my accuser, but shall only desire, that sentence may be respited, till I can come to some instance, whereto I may give answer.
- 20 Thus having spent his first onset not in confuting, but in a reasonlesse defaming of the book, the method of his malice hurries him to attempt the like against the Author: not by proofes and testimonies, but *having no certaine notice of me*, as he professes, *further then what he gathers from the animadversions*, blunders at me for the rest, and flings out stray crimes at a venture, which he could never, though he be a
25 Serpent, suck from any thing that I have written; but from his own stufft magazin, and hoard of slanderous inventions,

over and above that which he converted to venome in the drawing. To me Readers, it happens as a singular contentment, and let it be to good men no slight satisfaction, that the slanderer here confesses, he has *no further notice of mee then*
5 *his owne conjecture*. Although it had been honest to have inquir'd, before he utter'd such infamous words, and I am credibly inform'd he did inquire, but finding small comfort from the intelligence which he receav'd, whereon to ground the falsities which he had provided, thought it his likeliest course
10 under a pretended ignorance to let drive at randome, lest he should lose his odde ends which from some penurious Book of Characters he had been culling out and would faine apply. Not caring to burden me with those vices, whereof, among whom my conversation hath been, I have been ever least sus-
15 pected; perhaps not without some sottlety to cast me into envie, by bringing on me a necessity to enter into mine own praises. In which argument I know every wise man is more unwillingly drawne to speak, then the most repining care can be averse to heare. Neverthelesse since I dare not wish to passe
20 this life unpersecuted of slanderous tongues, for God hath told us that to be generally prais'd is wofull, I shall relye on his promise to free the innocent from causelesse aspersions: whereof nothing sooner can assure me, then if I shall feele him now assisting me in the just vindication of my selfe, which
25 yet I could deferre, it being more meet that to those other matters of publick debatement in this book I should give attendance first, but that I feare it would but harme the truth, for me to reason in her behalfe, so long as I should suffer my honest

estimation to lye unpurg'd from these insolent suspicions. And if I shall be large, or unwonted in justifying my selfe to those who know me not, for else it would be needlesse, let them consider, that a short slander will oft times reach farder
5 then a long apology: and that he who will do justly to all men, must begin from knowing how, if it so happen, to be not unjust to himselfe. I must be thought, if this libeller (for now he shewes himselfe to be so) can finde beliefe, after an inordinat and riotous youth spent at *the University*, to have bin at length
10 *vomited out thence*. For which commodious lye, that he may be encourag'd in the trade another time, I thank him; for it hath given me an apt occasion to acknowledge publickly with all gratefull minde, that more then ordinary favour and respect which I found above any of my equals at the hands of
15 those curteous and learned men, the Fellowes of that Colledge wherein I spent some yeares: who at my parting, after I had taken two degrees, as the manner is, signifi'd many wayes, how much better it would content them that I would stay; as by many Letters full of kindnesse and loving respect both
20 before that time, and long after I was assur'd of their singular good affection towards me. Which being likewise propense to all such as were for their studious and civill life worthy of esteeme, I could not wrong their judgements, and upright intentions, so much as to think I had that regard from them for
25 other cause then that I might be still encourag'd to proceed in the honest and laudable courses, of which they apprehended I had given good prooffe. And to those ingenuous and friendly men who were ever the countnancers of vertuous and hopefull

wits, I wish the best, and happiest things, that friends in absence wish one to another. As for the common approbation or dislike of that place, as now it is, that I should esteeme or disesteeme my selfe or any other the more for that, too
5 simple and too credulous is the Confuter, if he thinke to obtaine with me, or any right discerner. Of small practize were that Physitian who could not judge by what both she or her sister, hath of long time vomited, that the worser stuffe she strongly keeps in her stomack, but the better she is ever kecking at, and
10 is queasie. She vomits now out of sicknesse, but ere it be well with her, she must vomit by strong physick. In the meane while that *Suburb sinke*, as this rude Scavenger calls it, and more then scurrilously taunts it with the *plague*, having a worse plague, in his middle entraile, that suburb wherein I
15 dwell, shall be in my account a more honourable place then his University. Which as in the time of her better health, and mine owne younger judgement I never greatly admir'd, so now much lesse. But he followes me to the City, still usurping and forging beyond his book notice, which only he affirmes
20 to have had; *and where my morning haunts are he wisses not*. Tis wonder, that being so rare an Alchymist of slander, he could not extract that, as well as the University vomit, and the Suburb sinke which his art could distill so cunningly, but because his Limbeck failes him, to give him and envie the more
25 vexation, Ile tell him. Those morning haunts are where they should be, at home, not sleeping, or concocting the surfets of an irregular feast, but up, and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in

Summer as oft with the Bird that first rouses, or not much tardier, to reade good Authors, or cause them to be read, till the attention bee weary, or memory have his full fraught. Then with usefull and generous labours preserving the bodies
5 health, and hardinesse; to render lightsome, cleare, and not lumpish obedience to the minde, to the cause of religion, and our Countries liberty, when it shall require firme hearts in sound bodies to stand and cover their stations, rather then to see the ruine of our Protestation, and the inforcement of a
10 slavish life. These are the morning practises; proceed now to the afternoone; *in Playhouses*, he sayes, *and the Bordelloes*. Your intelligence, unfaithfull Spie of Canaan? he gives in his evidence, that *there he hath trac't me*. Take him at his word Readers, but let him bring good sureties, ere ye dismisse him,
15 that while he pretended to dogge others, he did not turne in for his owne pleasure; for so much in effect he concludes against himselfe, not contented to be caught in every other gin, but he must be such a novice, as to be still hamper'd in his owne hempe. In the Animadversions, saith he, I finde
20 the mention of old clokes, fals beards, night-walkers, and salt lotion; therefore the Animadverter haunts Playhouses and Bordelloes; for if hee did not, how could hee speake of such gear? Now that he may know what it is to be a childe, and yet to meddle with edg'd tooles, I turne his *Antistrephon* upon
25 his owne head; the Confuter knowes that these things are the furniture of Playhouses and Bordelloes, therefore by the same reason the *Confuter himselfe hath beene trac't in those places*. Was it such a dissolute speech telling of some Politicians who

were wont to eavesdroppe in disguises, to say they were often lyable to a night-walking cudgeller, or the emptying of a Urinall? What if I had writ as your friend the author of the aforesaid *Mime, Mundus alter & idem*, to have bin ravisht
 5 like some young *Cephalus* or *Hylas*, by a troope of camping Huswives in *Viraginia*, and that he was there forc't to sweare himselfe an uxorious varlet, then after a long servitude to have come into *Aphrodisia* that pleasant Countrey that gave such a sweet smell to his nostrils among the shamelesse Courtezans
 10 of *Desvergonia*? surely he would have then concluded me as constant at the Bordello, as the gally-slave at his Oare. But since there is such necessity to the hear-say of a Tire, a Periwig, or a Vizard, that Playes must have bin scene, what difficulty was there in that? when in the Colleges so many of the young
 15 Divines, and those in next aptitude to Divinity have bin scene so oft upon the Stage writhing and unboning their Clergie limmes to all the antick and dishonest gestures of Trinculo's, Buffons, and Bawds; prostituting the shame of that ministry which either they had, or were nigh having, to the eyes of
 20 Courtiers and Court-Ladies, with their Groomes and *Mada-moisellacs*. There while they acted, and overacted, among other young scholars, I was a spectator; they thought themselves gallant men, and I thought them fools, they made sport, and I laught, they mispronounc't and I mislik't, and to make
 25 up the *atticisme*, they were out, and I hist. Judge now whether so many good text men were not sufficient to instruct me of false beards and vizards without more expositors; and how can this Confuter take the face to object to me the seeing of

that which his reverent Prelats allow, and incite their young disciples to act. For if it be unlawfull to sit and behold a mercenary Comedian personating that which is least unseemely for a hireling to doe, how much more blamefull is it
5 to indure the sight of as vile things acted by persons either enter'd, or presently to enter into the ministry, and how much more foule and ignominious for them to be the actors.

But because as well by this upraiding to me the Bordello's, as by other suspicious glancings in his book he would seem
10 privily to point me out to his Readers, as one whose custome of life were not honest, but licentious; I shall intreat to be born with though I digresse: & in a way not often trod acquaint ye with the summe of my thoughts in this matter through the course of my yeares and studies. Although I am
15 not ignorant how hazardous it will be to do this under the nose of the envious, as it were in skirmish to change the compact order, and instead of outward actions to bring inmost thoughts into front. And I must tell ye Readers, that by this sort of men I have bin already bitten at; yet shall they not for
20 me know how slightly they are esteem'd, unlesse they have so much learning as to reade what in Greek *Ἀπειροκαλία* is, which together with envie is the common disease of those who censure books that are not for their reading. With me it fares now, as with him whose outward garment hath bin injur'd and ill
25 bedighted; for having no other shift, what helpe but to turn the inside outwards, especially if the lining be of the same, or, as it is sometimes, much better. So if my name and outward demeanour be not evident enough to defend me, I must make

tryall, if the discovery of my inmost thoughts can. Wherein of two purposes both honest, and both sincere, the one perhaps I shall not misse; although I faile to gaine beliefe with others of being such as my perpetuall thoughts shall heere disclose me, I may yet not faile of successe in perswading some, to be such really themselves, as they cannot believe me to be more then what I fain. I had my time Readers, as others have, who have good learning bestow'd upon them, to be sent to those places, where the opinion was it might be soonest attain'd: and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave Orators & Historians; whose matter me thought I lov'd indeed, but as my age then was, so I understood them; others were the smooth Elegiack Poets, whereof the Schooles are not scarce. Whom both for the pleasing sound of their numerous writing, which in imitation I found most easie; and most agreeable to natures part in me, and for their matter which what it is, there be few who know not, I was so allur'd to read, that no recreation came to me better welcome. For that it was then those years with me which are excus'd though they be least severe, I may be sav'd the labour to remember ye. Whence having observ'd them to account it the chiefe glory of their wit, in that they were ablest to judge, to praise, and by that could esteeme themselves worthiest to love those high perfections which under one or other name they took to celebrate, I thought with my selfe by every instinct and presage of nature which is not wont to be false, that what imboldn'd them to this task might with such diligence as they us'd imbolden

me, and that what judgement, wit, or elegance was my share, would herein best appeare, and best value it selfe, by how much more wisely, and with more love of vertue I should choose (let rude eares be absent) the object of not unlike
5 praises. For albeit these thoughts to some will seeme vertuous and commendable, to others only pardonable, to a third sort perhaps idle, yet the mentioning of them now will end in serious. Nor blame it Readers, in those yeares to propose to themselves such a reward, as the noblest dispositions above
10 other things in this life have sometimes preferr'd. Whereof not to be sensible, when good and faire in one person meet, argues both a grosse and shallow judgement, and withall an ungentele, and swainish brest. For by the firme setting of these perswasions I became, to my best memory, so much a pro-
15 ficient, that if I found those authors any where speaking unworthy things of themselves; or unchaste of those names which before they had extoll'd, this effect it wrought with me, from that time forward their art I still applauded, but the men I deplor'd; and above them all preferr'd the two famous re-
20 nowners of *Beatrice* and *Laura* who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts, without transgression. And long it was not after, when I was confirm'd in this opinion, that he who would not be frustrate of his hope to write well hereafter in
25 laudable things, ought him selfe to bee a true Poem, that is, a composition, and patterne of the best and honourablest things; not presuming to sing high praises of heroick men, or famous Cities, unlesse he have in himselfe the experience

and the practice of all that which is praise-worthy. These reasonings, together with a certaine nicenesse of nature, an honest haughtinesse, and self-esteem either of what I was, or what I might be, (which let envie call pride) and lastly that modesty, whereof though not in the Title page yet here I may be excus'd to make some besecming profession, all these uniting the supply of their naturall aide together, kept me still above those low descents of minde, beneath which he must deject and plunge himself, that can agree to salable and unlawfull prostitutions. Next, (for heare me out now Readers) that I may tell ye whether my younger feet wander'd; I betook me among those lofty Fables and Romances, which recount in solemne canto's the deeds of Knighthood founded by our victorious Kings; & from hence had in renowne over all Christendome. There I read it in the oath of every Knight, that he should defend to the expence of his best blood, or of his life, if it so befell him, the honour and chastity of Virgin or Matron. From whence even then I learnt what a noble vertue chastity sure must be, to the defence of which so many worthies by such a deare adventure of themselves had sworne. And if I found in the story afterward any of them by word or deed breaking that oath, I judg'd it the same fault of the Poet, as that which is attributed to *Homer*; to have written undecent things of the gods. Only this my minde gave me that every free and gentle spirit without that oath ought to be borne a Knight, nor needed to expect the guilt spurre, or the laying of a sword upon his shoulder to stirre him up both by his counsell, and his arme to secure and protect the weaknesse of any

attempted chastity. So that even those books which to many others have bin the fuell of wantonnesse and loose living, I cannot thinke how unlesse by divine indulgence prov'd to me so many incitements as you have heard, to the love and sted-
5 fast observation of that vertue which abhorres the society of Bordello's. Thus from the Laureat fraternity of Poets, riper yeares, and the ceaselesse round of study and reading led me to the shady spaces of philosophy, but chiefly to the divine volumes of *Plato*, and his equall *Xenophon*. Where if I should
10 tell ye what I learnt, of chastity and love, I meane that which is truly so, whose charming cup is only vertue which she bears in her hand to those who are worthy. The rest are cheated with a thick intoxicating potion which a certaine Sorceresse the abuser of loves name carries about; and how the first and
15 chiefest office of love, begins and ends in the soule, producing those happy twins of her divine generation knowledge and vertue, with such abstracted sublimities as these, it might be worth your listning, Readers, as I may one day hope to have ye in a still time, when there shall be no chiding; not in these
20 noises, the adversary as ye know, barking at the doore; or searching for me at the Burdello's where it may be he has lost himselfe, and raps up without pittie the sage and rheumatick old *Prelatesse* with all her young *Corinthian Laity* to inquire for such a one. Last of all not in time, but as perfection is last,
25 that care was ever had of me, with my earliest capacity not to be negligently train'd in the precepts of Christian Religion: This that I have hitherto related, hath bin to shew, that though Christianity had bin but slightly taught me, yet a certain

reserv'dnesse of naturall disposition, and morall discipline learnt out of the noblest Philosophy was anough to keep me in disdain of farre lesse incontinences then this of the Burdello. But having had the doctrine of holy Scripture unfolding those
5 chaste and high mysteries with timeliest care infus'd, that *the body is for the Lord and the Lord for the body*, thus also I argu'd to my selfe; that if unchastity in a woman whom Saint *Paul* termes the glory of man, be such a scandall and dishonour, then certainly in a man who is both the image and
10 glory of God, it must, though commonly not so thought, be much more deflouring and dishonourable. In that he sins both against his owne body which is the perfeter sex, and his own glory which is in the woman, and that which is worst, against the image and glory of God which is in himselfe. Nor
15 did I slumber over that place expressing such high rewards of ever accompanying the Lambe, with those celestiaall songs to others inapprehensible, but not to those who were not defil'd with women, which doubtlesse meanes fornication: For mariage must not be call'd a defilement. Thus large I have
20 purposely bin, that if I have bin justly taxt with this crime, it may come upon me after all this my confession, with a tennefold shame. But if I have hitherto deserv'd no such opprobrious word, or suspicion, I may hereby ingage my selfe now openly to the faithfull observation of what I have profest. I
25 go on to shew you the unbridl'd impudence of this loose rayler, who having once begun his race regards not how farre he flyes out beyond all truth & shame; who from the single notice of the animadversions, as he protests, will undertake

to tell ye the very cloaths I weare, though he be much mistaken in my wardrobe. And like a son of Belial without the hire of *Jesabel* charges me of *blaspheming God and the King*, as ordinarily as he imagines *me to drinke Sack and sweare*, meerely
5 because this was a shred in his common place-book, and seem'd to come off roundly, as if he were some Empirick of false accusations to try his poysons upon me whether they would work or no. Whom what should I endeavour to refute more, whenas that book which is his only testimony returnes
10 the lye upon him; not giving him the least hint of the author to be either a swearer, or a Sack drinker. And for the readers if they can believe me, principally for those reasons which I have alleg'd, to be of life & purpose neither dishonest, nor unchaste, they will be easily induc't to thinke me sober both
15 of wine, and of word; but if I have bin already successelesse in perswading them, all that I can further say will be but vaine; and it will be better thrift to save two tedious labours, mine of excusing, and theirs of needlesse hearing.

Proceeding further I am met with a whole ging of words
20 and phrases not mine, for he hath maim'd them, and like a slye depraver mangl'd them in this his wicked Limbo, worse then the ghost of *Deiphobus* appear'd to his friend *Æneas*. Here I scarce know them, and he that would, let him repaire to the place in that booke where I set them. For certainly this
25 tormenter of semicolons is as good at dismembring and slitting sentences, as his grave Fathers the Prelates have bin at stigmatizing & slitting noses. By such handy craft as this what might he not traduce? Only that odour which being his own

must needs offend his sense of smelling, since he will needs bestow his foot among us, and not allow us to think he weares a Sock, I shall endeavour it may be offencelesse to other mens eares. The Remonstrant having to do with grave and reverend men his adversaries, thought it became him to tell them in scorne, that *the Bishops foot had beene in their booke and confuted it*, which when I saw him arrogate, to have done that with his heeles that surpast the best consideration of his head, to spurn a confutation among respected men, I question'd not the lawfulnessse of moving his jollity to bethink him, what odor a Sock would have in such a painfull businesse. And this may have chanc't to touch him more neerly then I was aware; for indeed a Bishops foot that hath all his toes maugre the gout, and a linnen Sock over it, is the aptest embleme of the Prelate himselfe. Who being a pluralist, may under one Surplice which is also linnen, hide foure benefices besides the metropolitan toe, and sends a fouler stench to heaven, then that which this young queasinesse reches at. And this is the immediate reason here why our inrag'd Confuter, that he may be as perfet an hypocrite as *Caiaphas*, ere he be a High Priest, cries out, *horrid blasphemy!* and like a recreant Jew calls for *stones*. I beseech ye friends, ere the brick-bats flye, resolve me and your selves, is it blasphemy, or any whit disagreeing from Christian meeknesse, when as Christ himselfe speaking of unsavory traditions, scruples not to name the Dunghill and the Jakes, for me to answer a slovenly wincer of a confutation, that, if he would needs put his foot to such a sweaty service, the odour of his Sock was like to be neither musk, nor ben-

jamin? Thus did that foolish Monk in a barbarous Declamation accuse *Petrarch* of blasphemy for dispraising the French wines. But this which followes is plaine bedlam stuffe, this is the *Demoniack* legion indeed, which the Remonstrant feard
5 had been against him, and now he may see is for him. *You that love Christ*, saith he, *and know this miscreant wretch, stone him to death, lest you smart for his impunity.* What thinks the Remonstrant? does he like that such words as these should come out of his shop, out of his Trojan horse? to give
10 the watch word like a *Guisian of Paris* to a mutiny or massacre; to proclame a *Crusada* against his fellow Christian now in this troublous and divided time of the Kingdome? if he do, I shall say that to be the Remonstrant is no better then to be a Jesuit. And that if he and his accomplices could do as the
15 rebels have done in *Ireland* to the Protestants, they would do in *England* the same to them that would no Prelats. For a more seditious and Butcherly Speech no Cell of *Loyola* could have belch't against one who in all his writing spake not, that any mans skin should be rais'd. And yet this cursing *Shimei*
20 a hurler of stones, as well as a rayler, wants not the face instantly to make as though he *despair'd of victory unlesse a modest defence would get it him.* Did I erre at all, Readers, to foretell ye, when first I met with his title, that the epithet of modest there, was a certaine red portending signe, that he
25 meant ere long to be most tempestuously bold, and shamelesse? Neverthelesse *he dares not say but there may be hid in his nature as much venemous Atheisme and profanation*, as he thinks, *hath broke out at his adversaries lips, but he hath not*

the soare running upon him, as he would intimate *I have*. Now trust me not, Readers, if I be not already weary of pluming and footing this Seagull, so open he lies to strokes; and never offers at another, but brings home the dorre upon
 5 himselfe. For if the sore be running upon me, in all judgement I have scapt the disease, but he who hath as much infection hid in him, as he hath voluntarily confest, and cannot expell it, because hee is dull, for venomous Atheisme were no treasure to be kept within him else, let him take the part hee
 10 hath chosen, which must needs follow, to swell and burst with his owne inward venome.

Sect. 1. But marke, Readers, there is a kind of justice observ'd among them that do evill, but this man loves injustice in the very order of his malice. For having all this while abus'd
 15 the good name of his adversary with all manner of licence in revenge of his Remonstrant, if they be not both one person, or as I am told, Father and Son, yet after all this he calls for satisfaction, when as he himselfe hath already taken the utmost farding. *Violence hath been done*, sayes he, *to the person of*
 20 *a holy, and religious Prelat*. To which, something in effect to what *S. Paul* answer'd of *Ananias*, I answer, *I wist not brethren that he was a holy and religious Prelat*; for evill is written of those who would be Prelats. And finding him thus in disguise without his superscription or *Phylactery* either of *holy*
 25 *or Prelat*, it were no sinne to serve him as *Longchamp* Bishop of *Elie* was serv'd in his disguise at *Dover*. He hath begun the measure namelesse, and when he pleases we may all appeare as we are. And let him be then what he will, he shall be to

me so as I finde him principl'd. For neither must Prelat or Arch-Prelat hope to exempt himselfe from being reckon'd as one of the vulgar; which is for him only to hope whom true wisdome and the contempt of vulgar opinions exempts, it
5 being taught us in the Psalmes that he who is in honour and understandeth not is as the beasts that perish. And now first *the manner of handling that cause* which I undertook, he thinks *is suspicious*, as if the wisest, and the best words were not ever to some or other suspicious. But where is the offence,
10 the disagreement from Christian meeknesse, or the precept of *Solomon* in answering folly? when the Remonstrant talks of *froth and scum*, I tell him there is none, and bid him *spare his Ladle*: when he brings in the messe with *Keale, Beef, and Brewesse*, what stomack in *England* could forbear to call for
15 flanks and briskets? Capon and whitebroth having beene likely sometimes in the same roome with Christ and his Apostles, why does it trouble him that it should be now *in the same leafe*, especially, where the discourse is not continu'd but interrupt? And let him tell me, is he wont to say grace, doth
20 he not then name holiest names over the steame of costliest superfluities? Does he judge it foolish or dishonest to write that among religious things, which when he talks of religious things he can devoutly chew? is he afraid to name Christ where those things are written in the same leafe whom he
25 fears not to name while the same things are in his mouth? Doth not Christ himselfe teach the highest things by the similitude of *old bottles and patcht cloaths*? Doth he not illustrate best things by things most evill? his own *comming* to be *as a*

thiefe in the night, and the righteous mans *wisdome to that of an unjust Steward*? He might therefore have done better to have kept in *his canting beggars and heathen Altar* to sacrifice his thredbare criticisme of *Bomolochus* to an unseasonable Goddess fit for him call'd Importunity, and have reserv'd his Greek derivation till he lecture to his fresh men, for here his itching pedantry is but flouted.

But to the end that nothing may be omitted which may further satisfie any conscionable man, who notwithstanding what I could explaine before the animadversions, remains yet unsatisfi'd concerning that way of writing which I there defended, but this confuter whom it pinches, utterly disapproves, I shall assay once againe, and perhaps with more successe. If therefore the question were in oratory, whether a vehement vein throwing out indignation, or scorn upon an object that merits it, were among the aptest *Ideas* of speech to be allow'd, it were my work, and that an easie one to make it cleare both by the rules of best rhetoricians, and the famousest examples of the Greek and Roman Orations. But since the Religion of it is disputed, and not the art, I shall make use only of such reasons and authorities, as religion cannot except against. It will be harder to gainsay, then for me to evince that in the teaching of men diversly temper'd different wayes are to be try'd. The Baptist we know was a strict man remarkable for austerity and set order of life. Our Saviour who had all gifts in him was Lord to expresse his indoctrinating power in what sort him best seem'd; sometimes by a milde and familiar converse, sometimes with plaine and impartiall home-speaking regardlesse

of those whom the auditors might think he should have had in more respect; otherwhiles with bitter and irefull rebukes if not teaching yet leaving excuselesse those his wilfull impugn-
5 others the teachers of his Church; some to be severe and ever of a sad gravity that they may win such, & check sometimes those who be of nature over-confident and jocond; others were sent more cheerefull, free, and still as it were at large, in the midst of an untrespassing honesty; that they who are so
10 temper'd may have by whom they might be drawne to salvation, and they who are too scrupulous, and dejected of spirit might be often strengthn'd with wise consolations and revivings: no man being forc't wholly to dissolve that groundwork of nature which God created in him, the sanguine to empty
15 out all his sociable liveliness, the cholerick to expell quite the unsinuing predominance of his anger; but that each radicall humour and passion wrought upon and corrected as it ought, might be made the proper mould and foundation of every mans peculiar guifts, and vertues. Some also were indu'd with
20 a staid moderation, and soundnesse of argument to teach and convince the rationall and sober-minded; yet not therefore that to be thought the only expedient course of teaching, for in times of opposition when either against new heresies arising, or old corruptions to be reform'd this coole unpassionate
25 mildnesse of positive wisdome is not enough to damp and astonish the proud resistance of carnall, and false Doctors, then (that I may have leave to soare a while as the Poets use) then Zeale whose substance is ethereal, arming in compleat

diamond ascends his fiery Chariot drawn with two blazing Meteors figur'd like beasts, but of a higher breed then any the Zodiack yeilds, resembling two of those four which *Ezechiel* and *S. John* saw, the one visag'd like a Lion to expresse power,
5 high authority and indignation, the other of count'nance like a man to cast derision and scorne upon perverse and fraudulent seducers; with these the invincible warrior Zeale shaking loosely the slack reins drives over the heads of Scarlet Prelats, and such as are insolent to maintaine traditions, brushing
10 their stiffe necks under his flaming wheels. Thus did the true Prophets of old combat with the false; thus Christ himselfe the fountaine of meeknesse found acrimony enough to be still galling and vexing the Prelaticall Pharisees. But ye will say these had immediat warrant from God to be thus bitter,
15 and I say, so much the plainlier is it prov'd, that there may be a sanctifi'd bitterness against the enemies of truth. Yet that ye may not think inspiration only the warrant thereof, but that it is as any other vertue, of morall and generall observation, the example of *Luther* may stand for all: whom God made choice
20 of before others to be of highest eminence and power in reforming the Church; who not of revelation, but of judgement writ so vehemently against the chiefe defenders of old untruths in the Romish Church, that his own friends and favourers were many times offended with the fiercenesse of his
25 spirit; yet he being cited before *Charles* the fifth to answer for his books, and having divided them into three sorts, whereof one was of those which he had sharply written, refus'd though upon deliberation giv'n him to retract or unsay any word

therein; as we may reade in *Sleidan*. Yea he defends his eagerness, as being of *an ardent spirit, and one who could not write a dull stile*: and affirm'd *hee thought it Gods will to have the inventions of men thus laid open, seeing that matters quietly*
5 *handled, were quickly forgot*. And herewithall how usefull and available God had made this tart rhetorick in the Churches cause, he often found by his owne experience. For when he betook himselfe to lenity and moderation, as they call it, he reapt nothing but contempt both from *Cajetan* and
10 *Erasmus*, from *Cocleus*, from *Ecchius* and others, insomuch that blaming his friends who had so counsel'd him, he resolv'd never to runne into the like error; if at other times he seeme to excuse his vehemence, as more then what was meet, I have not examin'd through his works to know how farre he
15 gave way to his owne fervent minde; it shall suffice me to looke to mine own. And this I shall easily averre though it may seeme a hard saying, that the Spirit of God who is purity it selfe, when he would reprove any fault severely, or but relate things done or said with indignation by others, abstains
20 not from some words not civill at other times to be spok'n. Omitting that place in Numbers at the killing of *Zimri and Cosbi* done by *Phineas* in the heighth of zeal, related as the Rabbines expound, not without an obscene word, we may finde in Deuteronomy and three of the Prophets, where God
25 denouncing bitterly the punishments of Idolaters, tels them in a terme immodest to be utter'd in coole blood, that their wives shall be defil'd openly. But these, they will say were honest words in that age when they were spok'n. Which is

more then any Rabbin can prove, and certainly had God been so minded, he could have pickt such words, as should never have come into abuse. What will they say to this. *David* going against *Nabal*, in the very same breath when he had
5 but just before nam'd the *name of God*, he vowes not to *leave any alive of Nabals house that pisseth against the wall*. But this was unadvisedly spoke, you will answer, and set downe to aggravate his infirmity. Turne then to the first of Kings where God himselfe uses the phrase; *I will cut off from*
10 *Jereboam him that pisseth against the wall*. Which had it beene an unseemely speech in the heat of an earnest expression, then we must conclude that *Jonathan*, or *Onkelos the Targumists* were of cleaner language then he that made the tongue; for they render it as briefly, *I will cut off all who are*
15 *at yeares of discretion*, that is to say so much discretion as to hide nakednesse. Whereas God who is the author both of purity and eloquence, chose this phrase as fittest in that vehement character wherein he spake. Otherwise that plaine word might have easily bin forborne. Which the *Masoreths* and
20 Rabbinicall *Scholiasts* not well attending, have often us'd to blurre the margent with *Keri*, instead of *Ketiv*, and gave us this insuls rule out of their *Talmud*, *That all words which in the Law are writ obscenely, must be chang'd to more civill words*. Fools who would teach men to read more decently then
25 God thought good to write. And thus I take it to be manifest, that indignation against men and their actions notoriously bad, hath leave and authority oft times to utter such words and phrases as in common talke were not so mannerly to use. That

ye may know, not only as the Historian speaks, *that all those things for which men plough, build, or saile, obey vertue*, but that all words and whatsoever may be spoken shall at some time in an unwonted manner wait upon her purposes.

- 5 Now that the confutant may also know as he desires, what force of teaching there is sometimes in laughter, I shall returne him in short, that laughter being one way of answering *A Foole according to his folly*, teaches two sorts of persons, first the Foole himselfe *not to be wise in his own conceit*; as
- 10 *Salomon* affirms, which is certainly a great document, to make an unwise man know himselfe. Next, it teaches the hearers, in as much as scorne is one of those punishments which belong to men carnally wise, which is oft in Scripture declar'd; for when such are punisht *the simple are thereby*
- 15 *made wise*, if *Salomons* rule be true. And I would ask, to what end *Eliah* mockt the false Prophets? was it to shew his wit, or to fulfill his humour? doubtlesse we cannot imagine that great servant of God had any other end in all which he there did, but to teach and instruct the poore misledde people.
- 20 And we may frequently reade, that many of the Martyrs in the midst of their troubles, were not sparing to deride and scoffe their superstitious persecutors. Now may the confutant advise againe with Sir *Francis Bacon* whether *Eliah* and the Martyrs did well to turne religion into a Comedy, or Satir; *to*
- 25 *rip up the wounds* of Idolatry and Superstition *with a laughing countenance*. So that for pious gravity his author here is matcht and overmatcht, and for wit and morality in one that followes.

—*laughing to teach the truth*

*What hinders? as some teachers give to Boyes
Junkets and knacks, that they may learne apace.*

Thus *Flaccus* in his first Satir, and in his tenth

5 —*Jesting decides great things*

Stronglier, and better oft then earnest can.

I could urge the same out of *Cicero*, and *Seneca*, but he may content him with this. And hence forward, if he can learn, may know as well what are the bounds, and objects of laughter and vehement reproofe, as he hath knowne hitherto how to deserve them both. But lest some may haply think, or thus expostulat with me after all this debatement, who made you the busie Almoner to deale about this dole of laughter and reprehension which no man thanks your bounty for? To the urbanity of that man I shold answer much after this sort? That I, friend objecter, having read of heathen Philosophers, some to have taught, that whosoever would but use his eare to listen, might heare the voice of his guiding *Genius* ever before him, calling and as it were pointing to that way which is his part to follow; others, as the Stoicks, to account reason, which they call the *Hegemonicon*, to be the common *Mercury* conducting without error those that give themselves obediently to be led accordingly, having read this, I could not esteeme so poorly of the faith which I professe, that God had left nothing to those who had forsaken all other doctrines for his, to be an inward witnesse, and warrant of what they have to do, as that they should need to measure themselves by other mens measures how to give scope, or limit to their proper actions; for

that were to make us the most at a stand, the most uncertaine and accidentall wanderers in our doings, of all religions in the world. So that the question ere while mov'd who he is that spends thus the benevolence of laughter and reproofe so liberally upon such men as the Prelats, may returne with a more just demand, who he is not of place and knowledge never so mean, under whose contempt and jerk these men are not deservedly false? neither can religion receive any wound by disgrace thrown upon the Prelats, since religion and they
 10 surely were never in such amity. They rather are the men who have wounded religion, and their stripes must heale her. I might also tell them, what *Electra* in *Sophocles*, a wise Virgin answer'd her wicked Mother who thought her selfe too violently reprov'd by her the daughter.

15 *Tis you that say it, not I, you do the deeds,
 And your ungodly deeds finde me the words.*

If therefore the Remonstrant complaine of libels, it is because he feels them to be right aim'd. For I ask againe as before in the animadversions, how long is it since he hath
 20 dis-relish't libels? we never heard the least mutter of his voice against them while they flew abroad without controul or check defaming the Scots and Puritans. And yet he can remember of none but *Lysimachus Nicanor*, and *that he mislikt and censur'd*. No more but of one can the Remonstrant re-
 25 member? What if I put him in minde of one more? What if of one more whereof the Remonstrant in many likelyhoods may be thought the author? Did he never see a Pamphlet intitl'd after his own fashion, *A survey of that foolish, sedi-*

tious, scandalous, profane libell the Protestation protested?

The child doth not more expresly refigure the visage of his Father, then that book resembles the stile of the Remonstrant, in those idioms of speech, wherein he seemes most to delight:
5 and in the seventeenth Page three lines together taken out of the Remonstrance word for word, not as a citation, but as an author borrows from himselfe. Who ever it be, he may as justly be said to have libell'd, as he against whom he writes: there ye shall finde another man then here is made shew of,
10 there he bites as fast as this whines. *Vinegar in theinke* is there *the antidote of Vipers*. *Laughing* in a religious controversie is there *a thrifty physick to expell his melancholy*. In the meane time the testimony of Sir Francis Bacon was not misalledg'd, complaining that libels on the Bishops part were utter'd
15 openly; and if he hop't the Prelats *had no intelligence with the libellours*, he delivers it but as his favourable opinion. But had he contradicted himselfe, how could I assoil him here, more then a little before, where I know not how by entangling himselfe, he leaves an aspersion upon *Job*, which by
20 any else I never heard laid to his charge. For having affirm'd that *there is no greater confusion then the confounding of jest and earnest*, presently he brings the example of *Job glancing at conceits of mirth, when he sate among the people with the gravity of a Judge upon him*. If jest and earnest be such a confusion, then were the people much wiser then *Job*, for he
25 *smil'd, and they believ'd him not*. To defend Libels, which is that whereof I am next accus'd, was farre from my purpose. I had not so little share in good name, as to give another that

advantage against my selfe. The summe of what I said, was that a more free permission of writing at some times might be profitable, in such a question especially wherein the Magistrates are not fully resolv'd; and both sides have equall liberty
5 to write, as now they have. Not as when the Prelats bore sway, in whose time the bookes of some men were confuted, when they who should have answer'd were in close prison, deny'd the use of pen or paper. And the *Divine right of Episcopacy* was then valiantly asserted, when he who would have bin respondent, must have bethought himselfe withall how he could
10 refute the *Clink*, or the *Gate-house*. If now therefore they be persu'd with bad words, who persecuted others with bad deeds, it is a way to lessen tumult rather then to encrease it; when as anger thus freely vented spends it selfe, ere it break
15 out into action, though *Machiavell* whom he cites, or any *Machiavillian* Priest think the contrary.

Sect. 3. Now Readers I bring ye to his third Section; wherein very cautiously, and no more then needs, lest I should take him for some Chaplaine at hand, some Squire of the body to
20 his Prelat, one that serves not at the Altar only, but at the Court cup board, he will bestow on us a pretty modell of himselfe; and sobs me out halfe a dozen tizicall mottoes where ever he had them, hopping short in the measure of convulsion fits; in which labour the agony of his wit, having scapt narrowly,
25 instead of well siz'd periods, he greets us with a quantity of thum-ring posies. *He has a fortune therefore good, because he is content with it.* This is a piece of sapience not worth the brain of a fruit-trencher; as if content were the measure of

what is good or bad in the gift of fortune. For by this rule a bad man may have a good fortune, because he may be oft times content with it for many reasons which have no affinity with vertue, as love of ease, want of spirit to use more, and the
5 like. *And therefore content*, he sayes, *because it neither goes before, nor comes behinde his merit*. Belike then if his fortune should go before his merit, he would not be content, but resigne, if we believe him, which I do the lesse, because he implies that if it came behinde his merit, he would be content
10 as little. Wheras if a wise mans content should depend upon such a *Therefore*, because his fortune came not behinde his merit, how many wise men could have content in this world? In his next pithy symbol I dare not board him, for he passes all *the seven wise Masters of Greece* attributing to himselfe that
15 which on my life *Salomon* durst not; *to have affections so equally temper'd, that they neither too hastily adhere to the truth, before it be fully examin'd, nor too lazily afterward*. Which unlesse he only were exempted out of the corrupt masse of *Adam*, borne without sinne originall, and living
20 without actuall, is impossible. Had *Salomon* (for it behoves me to instance in the wisest, dealing with such a transcendent Sage as this) had *Salomon* affections so equally temper'd, as *not adhering too lazily to the truth*, when God warn'd him of his halting in idolatry? do we reade that he repented hastily?
25 did not his affections lead him hastily from an examin'd truth, how much more would they lead him slowly to it? Yet this man beyond a *Stoick apathy* sees truth as in a rapture, and cleaves to it. Not as through the dim glasse of his affections which in

this frail mansion of flesh are every unequally temper'd, pushing forward to error, and keeping back from truth oft times the best of men. But how farre this boaster is from knowing himselfe, let his *Preface* speake. Something I thought it was
5 that made him so quick-sighted to gather such strange things out of the Animadversions, whereof the least conception could not be drawne from thence, of *Suburb sinkes*, sometimes *out of wit and cloaths*, sometimes *in new Serge, drinking Sack, and swearing*, now I know it was this equall temper of his
10 affections that gave him to see clearer then any fenell rub'd Serpent. Lastly, he has resolv'd *that neither person, nor cause shall improper him*. I may mistake his meaning, for the word ye heare is *improper*. But whether if not a person, yet a good Personage, or Impropriation bought out for him would not
15 *improper* him, because there may be a quirk in the word, I leave it for a Canonist to resolve.

Sect. 4. And thus ends this Section, or rather dissection of himselfe, short ye will say both in breath, and extent, as in our own praises it ought to be, unlesse wherein a good name hath
20 bin wrongfully attained. Right, but if ye looke at what he ascribes to himselfe, *that temper of his affections* which cannot any where be but in Paradise, all the judicious *Panegyrickes* in any language extant are not halfe so prolix. And that well appears in his next removall. For what with putting his fancy
25 to the tiptoe in this description of himselfe, and what with adventuring presently to stand upon his own legs without the crutches of his margent, which is the sluce most commonly, that feeds the drouth of his text, he comes so lazily on in a

Similie, with his *arme full of weeds*, and demeanes himselfe in the dull expression so like a dough kneaded thing, that he has not spirit anough left him so farre to look to his *Syntaxis*, as to avoide nonsense. For it must be understood there that
5 *the stranger*, and not *he who brings the bundle* would be *deceav'd in censuring the field*, which this hip-shot *Grammarian* cannot set into right frame of construction, neither here in the similitude, nor in the following *reddition thereof*, which being to this purpose, that *the faults of the best pickt out*, and
10 *presented in grosse, seeme monstrous*, this saith he, *you have done, in pinning on his sleeve the faults of others*; as if to pick out his owne faults, and to pin the faults of others upon him, were to do the same thing. To answer therefore how I have cull'd out the evill actions of the Remonstrant from his vertues,
15 I am acquitted by the dexterity and conveyance of his nonsense, loosing that for which he brought his parable. But what of other mens faults I have pinn'd upon his sleeve, let him shew. For whether he were the man who term'd the Martyrs *Foxian* confessors, it matters not; he that shall step up before
20 others to defend a Church-government, which wants almost no circumstance, but only a name to be a plaine Popedome, a government which changes the fatherly and everteaching discipline of Christ into that Lordly and uninstructing jurisdiction which properly makes the Pope Antichrist, makes him-
25 selfe an accessory to all the evill committed by those, who are arm'd to do mischief by that undue government; which they by their wicked deeds, do with a kinde of passive and unwitting obedience to God, destroy. But he by plausible words and

traditions against the Scripture obstinately seeks to maintaine. They by their owne wickednesse ruining their owne unjust authority make roome for good to succeed. But he by a shew of good upholding the evill which in them undoes it selfe,
5 hinders the good which they by accident let in. Their manifest crimes serve to bring forth an ensuing good and hasten a remedy against themselves, and his seeming good tends to reinforce their selfe-punishing crimes and his owne, by doing his best to delay all redresse. Shall not all the mischief which
10 other men do, be layd to his charge, if they doe it by that unchurchlike power which he defends? Christ saith, *he that is not with me is against me, and he that gathers not with me scatters*. In what degree of enmity to Christ shall wee place that man then, who so is with him, as that it makes more
15 against him, and so gathers with him, that it scatters more from him? shall it availe that man to say he honours the Martyrs memory and treads in their steps? No; the Pharisees confest as much of the holy Prophets. Let him and such as he when they are in their best actions even at their prayers looke
20 to heare that which the Pharisees heard from *John the Baptist* when they least expected, when they rather lookt for praise from him. *Generation of Vipers who hath warn'd ye to flee from the wrath to come?* Now that ye have started back from the purity of Scripture which is the only rule of reformation,
25 to the old vomit of your traditions, now that ye have either troubl'd or leven'd the people of God, and the doctrine of the Gospell with scandalous ceremonies and masse-borrow'd Liturgies, doe ye turne the use of that truth which ye professe,

to countenance that falshood which ye gaine by? We also reverence the Martyrs but relye only upon the Scriptures. And why we ought not to relye upon the Martyrs I shall be content with such reasons as my confuter himselfe affords me; who
5 is I must needs say for him in that point as officious an adversary as I would wish to any man. For *first*, saith he, *there may be a Martyr in a wrong cause, and as courageous in suffering as the best: sometimes in a good cause with a forward ambition displeasing to God. Otherwhiles they that story of them*
10 *out of blind zeale, or malice may write many things of them untruly.* If this be so, as ye heare his own confession, with what safety can the Remonstrant rely upon the Martyrs as *Patrons of his cause*, when as any of those who are alleg'd for the approvers of our Liturgy or Prelaty might have bin though
15 not in a wrong cause Martyrs, yet whether not vainly ambitious of that honour, or whether not misreported, or misunderstood, in those their opinions God only knowes. The testimony of what we believe in religion must be such as the conscience may rest on to be infallible, and incorruptible, which is only
20 the word of God.

Sect. 5. His fifth Section finds it selfe agriev'd that the Remonstrant should be taxt with the illegall proceedings of the high Commission, and oath *Ex officio*; And first *whether they were illegall or no, tis more then he knowes.* See this
25 malevolent Fox? that tyranny which the whole Kingdome cry'd out against as stung with Adders, and Scorpions, that tyranny which the Parliament in compassion of the Church and Commonwealth hath dissolv'd, and fetch't up by the

roots, for which it hath receav'd the publick thanks and blessings of thousands, this obscure thorn-eater of malice and detraction, as well as of *Quodlibets* and *Sophisms* knowes not whether it were illegall or not. Evill, evill, would be your
5 reward ye worthies of the Parliament, if this Sophister and his accomplices had the censuring, or the sounding forth of your labours. And that the Remonstrant cannot wash his hands of all the cruelties exercis'd by the Prelats, is past doubting. They scourg'd the confessors of the Gospell, and he held the scourg-
10 ers garments. They executed their rage, and he, if he did nothing else, defended the government with the oath that did it, and the ceremonies which were the cause of it: does he think to be counted guiltlesse?

Sect. 6. In the following Section I must foretell ye, Readers, the doings will be rough and dangerous, the bating of a
15 *Satir*. And if the work seeme more triviall or boistrous then for this discourse, let the Remonstrant thank the folly of this confuter, who could not let a private word passe, but he must make all this blaze of it. I had said that because the Remon-
20 strant was so much offended with those who were tart against the Prelats, sure he lov'd toothlesse Satirs, which I took were as improper as a toothed Sleekstone. This Champion from behind the Arras cries out that those toothlesse Satyrs were of the Remonstrants making; and armes himselfe here tooth and
25 naile and *horne* to boot, to supply the want of teeth, or rather of gumms in the Satirs. And for an onset tels me that the simily of a Sleekstone *shewes I can be as bold with a Prelat as familiar with a Laundresse*. But does it not argue rather the

lascivious promptnesse of his own fancy, who from the harmelesse mention of a Sleekstone could neigh out the remembrance of his old conversation among the *Viraginian* trollops? For me, if he move me, I shall claime his owne oath, the oath
5 *Ex officio* against any Priest or Prelat in the kingdome to have ever as much hated such pranks as the best and chastest of them all. That exception which I made against toothlesse Satirs the Confuter hopes I had from the *Satirist*, but is farre deceav'd: neither had I ever read the hobbling *distick* which
10 he means. For this good hap I had from a carefull education to be inur'd and season'd betimes with the best and elegantest authors of the learned tongues, and thereto brought an eare that could measure a just cadence, and scan without articulating; rather nice and humorous in what was tolerable, then
15 patient to read every drawling versifier. Whence lighting upon this title of *toothlesse Satirs*, I will not conceale ye what I thought, Readers, that sure this must be some sucking Satir, who might have done better to have us'd his corall, and made an end of breeding, ere he took upon him to weild a Satirs
20 whip. But when I heard him talk of *scouring the rusted swords of elvish Knights*, doe not blame me, if I chang'd my thought, and concluded him some desperate Cutler. But why *his scornfull muse could never abide with tragick shoos her ankles for to hide*, the pace of the verse told me that her
25 maukin knuckles were never shapen to that royall buskin. And turning by chance to the sixth Satyr of his Second book I was confirm'd; where having begun loftily in *heavens universall Alphabet* he fals downe to that wretched poorenesse

and frigidity as to talke of *Bridge street in heav'n, and the Ostler of heav'n*, and there wanting other matter to catch him a heat, (for certaine he was in the frozen *Zone* miserably benumm'd) with thoughts lower then any Beadle betakes
5 him to whip the signe posts of *Cambridge* Alehouses, the ordinary subject of freshmens tales, and in a straine as pittifull. Which for him who would be counted *the first English Satyr*, to abase himselfe to, who might have learnt better among the Latin, and Italian Satyrists, and in our own tongue from the
10 *vision and Creed of Pierce plowman*, besides others before him, manifested a presumptuous undertaking with weak, and unexamin'd shoulders. For a Satyr as it was borne out of a *Tragedy*, so ought to resemble his parentage, to strike high, and adventure dangerously at the most eminent vices among the
15 greatest persons, and not to creepe into every blinde Taphouse that fears a Constable more then a Satyr. But that such a Poem should be toothlesse I still affirme it to be a bull, taking away the essence of that which it calls it selfe. For if it bite neither the persons nor the vices, how is it a Satyr, and if it bite either,
20 how is it toothlesse, so that toothlesse Satyrs are as much as if he had said toothlesse teeth. What we should do therefore with this learned Comment upon *teeth* and *horns* which hath brought this confutant into his *Pedantick* kingdome of *Cornucopia*, to reward him for glossing upon *horne*s even to the
25 *Hebrew root*, I know not unlesse we should commend him to be Lecturer in East-cheap upon *S. Lukes* day, when they send their tribute to that famous hav'n by Detford. But we are not like to scape him so. For now the worme of *Criticisme* works

in him, he will tell us the derivation of *German rutters*, of *meat*, and of *ink*, which doubtlesse rightly apply'd with some gall in it may prove good to heale this tetter of *Pedagoguisme* that bespreads him, with such a *tenasmus* of originating, that
5 if he be an Arminian and deny originall sinne, all the *etymologies* of his book shall witnesse that his brain is not meanly tainted with that infection.

Sect. 7. His seventh section labours to cavill out the flawes which were found in the Remonstrants logick; who having
10 layd downe for a generall proposition, that *civill polity is variable and arbitrary*, from whence was inferr'd logically upon him that he had concluded the polity of England to be arbitrary, for generall includes particular, here his defendant is not asham'd to confesse that the Remonstrants proposition
15 was sophisticall *by a fallacy call'd ad plures interrogationes* which sounds to me somewhat strange that a Remonstrant of that pretended sincerity should bring deceitfull and double dealing propositions to the Parliament. The truth is he had let slip a shrewd passage ere he was aware, not thinking the conclusion would turne upon him with such a terrible edge, and
20 not knowing how to winde out of the briars, he or his substitute seems more willing to lay the integrity of his Logick to pawn, and grant a fallacy in his owne *Major* where none is, then be forc't to uphold the inference. For that distinction of
25 *possible and lawfull* is ridiculous to be sought for in that proposition; no man doubting that it is possible to change the forme of civill polity; and that it is held lawfull by that *Major*, the word *arbitrary* implyes. Nor will this helpe him, to deny

that it is arbitrary *at any time or by any undertakers* (which are two limitations invented by him since) for when it stands as he will have it now by his second edition *civill polity is variable but not at any time or by any undertakers*, it will
5 result upon him, belike then at some time, and by some undertakers it may. And so he goes on mincing the matter, till he meets with something in Sir *Francis Bacon*, then he takes heart againe and holds his *Major* at large. But by and by as soon as the shadow of Sir *Francis* hath left him, he fals off
10 again warping and warping till he come to contradict himselfe in diameter: and denies flatly that it is *either variable or arbitrary, being once settl'd*. Which third shift is no lesse a piece of laughter. For before the polity was settl'd how could it be variable when as it was no polity at all, but either an
15 *Anarchy* or a *Tyranny*. That limitation therefore of *after settling* is a meere *tautology*. So that in fine his former assertion is now recanted and *civill polity is neither variable nor arbitrary*.

Sect. 8. What ever else may perswade me that this confu-
20 tation was not made without some assistance or advice of the Remonstrant, yet in this eighth Section that his hand was not greatly intermixt, I can easily believe. For it begins with this surmise, that *not having to accuse the Remonstrant to the King, I do it to the Parlament*, which conceit of the man
25 cleanly shoves the King out of the Parlament, and makes two bodies of one. Whereas the Remonstrant in the Epistle to his last *short answer*, gives his *supposall* that *they cannot be sever'd in the rights of their severall concernments*. Mark,

Readers, if they cannot be sever'd in what is severall (which casts a Bulls eye to go yoke with the toothlesse Satyrs) how should they be sever'd in their common concernments, the wellfare of the land, by due accusation of such as are the common grievances, among which I took the Remonstrant to be one. And therefore if I accus'd him to the Parlament, it was the same as to accuse him to the King. Next he casts it into the dish of I know not whom that *they flatter some of the House and libell others whose consciences made them vote contrary* 5 *to some proceedings*. Those some proceedings can be understood of nothing else but the *Deputies* execution. And can this private concocter of malecontent, at the very instant when he pretends to extoll the Parlament, afford thus to blurre over, rather then to mention that publick triumph of their justice 15 and constancy so high, so glorious, so reviving to the fainted Common-wealth with such a suspicious and murmuring expression as to call it *some proceedings?* and yet immediately hee falls to glozing, as if hee were the only man that rejoyc't at these times. But I shall discover to ye Readers, that this his praising of them is as full of nonsense and Scolastick foppery, 20 as his meaning he himselfe discovers to be full of close malignity. His first *Encomium* is that *the Sun looks not upon a braver nobler convocation then is that of King, Peers, and Commons*. One thing I beg of ye Readers, as ye beare any 25 zeale to learning, to elegance, and that which is call'd *Decorum* in the writing of praise, especially on such a noble argument, ye would not be offended, though I rate this cloister'd Lubber according to his deserts. Where didst thou learne to

be so agueish, so pusillanimous, thou lozel Bachelour of Art, as against all custome and use of speech to terme the high and sovran Court of Parlament, a Convocation? was this the flower of all thy *Synonyma's* and voluminous *Papers* whose
5 best *folios* are predestin'd to no better end then to make winding sheetes in Lent for Pilchers? Could'st thou presume thus with one words speaking to clap as it were under hatches the King with all his Peeres and Gentry into square Caps, and Monkish hoods? How well dost thou now appeare to be a
10 Chip of the old block that could finde *Bridge street and Ale-houses in heav'n*; why didst thou not to be his perfect imitator, liken the King to the Vice-chancellour & the Lords to the Doctors. Neither is this an indignity only but a reproach, to call that inviolable residence of justice and liberty, by such an
15 odious name as now a *Convocation* is become; which would be nothing injur'd, though it were stil'd the house of bondage, whereout so many cruell tasks, so many unjust burdens, have been laden upon the brused consciences of so many Christians throughout the land. But which of those worthy
20 deeds, whereof we and our posterity must confesse this Parlament to have done so many and so noble, which of those memorable acts comes first into his praises? none of all, not one. What will he then praise them for? not for any thing doing, but for deferring to do, for deferring to chastise his
25 leud and insolent *compriests*. Not that they have deferr'd all, but that he hopes they will remit what is yet behind. For the rest of his oratory that followes, so just is it in the language of stall epistle non sense, that if he who made it can understand

- it, I deny not but that he may deserve for his pains a cast Doublet. When a man would looke he should vent something of his owne, as ever in a set speech the manner is with him that knowes any thing, he, lest we should not take notice
5 enough of his barren stupidity, declares it by Alphabet, and referres us to odde remnants in his topicks. Nor yet content with the wonted room of his margent, but he must cut out large docks and creeks into his text to unlade the foolish frigate of his unseasonable authorities, not wherewith to praise
10 the Parlament, but to tell them what he would have them do. What else there is, he jumbles together in such a lost construction, as no man either letter'd, or unletter'd will be able to piece up. I shall spare to transcribe him, but if I do him wrong, let me be so dealt with.
- 15 Now although it be a digression from the ensuing matter, yet because it shall not be said I am apter to blame others then to make triall my selfe, and that I may after this harsh discord touch upon a smoother string, awhile to entertaine my selfe and him that list, with some more pleasing fit, and not the
20 lest to testifie the gratitude which I owe to those publick benefactors of their country, for the share I enjoy in the common peace and good by their incessant labours, I shall be so troublesome to this declamer for once, as to shew him what he might have better said in their praise. Wherein I must mention only
25 some few things of many, for more then that to a digression may not be granted. Although certainly their actions are worthy not thus to be spoken of by the way, yet if hereafter it befall me to attempt something more answerable to their great

merits, I perceave how hopelesse it will be to reach the heighth of their prayes at the accomplishment of that expectation that weights upon their noble deeds, the unfinishing whereof already surpasses what others before them have left enacted
5 with their utmost performance through many ages. And to the end we may be confident that what they do, proceeds neither from uncertaine opinion, nor sudden counsels, but from mature wisdome, deliberat vertue, and deere affection to the publick good, I shall begin at that which made them
10 likeliest in the eyes of good men to effect those things for the recovery of decay'd religion and the Common-wealth, which they who were best minded had long wisht for, but few, as the times then were desperat, had the courage to hope for. First therefore the most of them being either of ancient and
15 high Nobility, or at least of knowne and well reputed ancestry, which is a great advantage towards vertue one way, but in respect of welth, ease, and flattery, which accompanies a nice and tender education, is as much a hindrance another way, the good which lay before them they took, in imitating
20 the worthiest of their progenitors, and the evill which assaulted their younger yeares by the temptation of riches, high birth, and that usuall bringing up, perhaps too favourable and too remisse, through the strength of an inbred goodnesse, and with the helpe of divine grace, that had markt them out for no
25 meane purposes, they nobly overcame. Yet had they a greater danger to cope with; for being train'd up in the knowledge of learning, and sent to those places, which were intended to be the seed plots of piety and the Liberall Arts, but were become

the nurseries of superstition, and empty speculation, as they were prosperous against those vices which grow upon youth out of idlenesse and superfluity, so were they happy in working off the harmes of their abused studies and labours; correcting by the clearnesse of their owne judgement the errors of their mis-instruction, and were as *David* was, wiser then their teachers. And although their lot fell into such times, and to be bred in such places, where if they chanc't to be taught any thing good, or of their own accord had learn't it, they might
10 see that presently untaught them by the custome and ill example of their elders, so farre in all probability was their youth from being misled by the single power of example, as their riper years were knowne to be unmov'd with the baits of pre-ferment, and undaunted for any discouragement and terror
15 which appear'd often to those that lov'd religion, and their native liberty. Which two things God hath inseparably knit together, and hath disclos'd to us that they who seek to corrupt our religion are the same that would inthrall our civill liberty. Thus in the midst of all disadvantages and disrespects
20 (some also at last not without imprisonment and open disgraces in the cause of their country) having given proofe of themselves to be better made and fram'd by nature to the love and practise of vertue, then others under the holiest precepts and best examples have been headstrong and prone to vice,
25 and having in all the trialls of a firme ingrafted honesty not oftner buckl'd in the conflict, then giv'n every opposition the foile, this moreover was added by favour from heav'n, as an ornament and happinesse to their vertue, that it should be

neither obscure in the opinion of men, nor eclipsed for want of matter equal to illustrate it selfe; God and man consenting in joynt approbation to choose them out as worthiest above others to be both the great reformers of the Church, and the restorers of the Common-wealth. Nor did they deceive that expectation which with the eyes and desires of their countrey was fixt upon them; for no sooner did the force of so much united excellence meet in one globe of brightness and efficacy, but encountering the dazzl'd resistance of tyranny, they
10 gave not over, though their enemies were strong and suttel, till they had laid her groveling upon the fatall block. With one stroke winning againe our lost liberties and Charters, which our forefathers after so many battels could scarce maintaine. And meeting next, as I may so resemble, with the
15 second life of tyranny (for she was growne an ambiguous monster, and to be slaine in two shapes) guarded with superstition which hath no small power to captivate the minds of men otherwise most wise, they neither were taken with her miter'd hypocrisie, nor terrifi'd with the push of her bestiall
20 hornes, but breaking them immediately forc't her to unbend the pontificall brow, and recoil. Which repulse only, given to the Prelats (that we may imagine how happy their removall would be) was the producement of such glorious effects and consequences in the Church, that if I should compare them
25 with those exployts of highest fame in Poems and *Panegyricks* of old, I am certaine it would but diminish and impaire their worth, who are now my argument. For those ancient worthies deliver'd men from such tyrants as were content to inforce

only an outward obedience, letting the minde be as free as it could. But these have freed us from a doctrine of tyranny that offer'd violence and corruption even to the inward persuasion. They set at liberty Nations and Cities of men good and bad
5 mixt together: but these opening the prisons and dungeons cal'd out of darknesse and bonds, the elect Martyrs and witnesses of their Redeemer. They restor'd the body to ease and wealth; but these the opprest conscience to that freedome which is the chiefe prerogative of the Gospell; taking off those
10 cruell burdens impos'd not by necessity, as other tyrants are wont for the safeguard of their lives, but laid upon our necks by the strange wilfulnesse and wantonnesse of a needlesse and jolly persecuter call'd Indifference. Lastly, some of those ancient deliverers have had immortall praises for preserving
15 their citizens from a famine of corne. But these by this only repulse of an unholy *hierarchy* almost in a moment replenisht with saving knowledge their countrey nigh famisht for want of that which should feed their souls. All this being done while two armies in the field stood gazing on, the one in
20 reverence of such noblenesse quietly gave back, and dislodg'd; the other spight of the unrulinesse, and doubted fidelity in some regiments, was either perswaded or compell'd to disband and retire home. With such a majesty had their wisdom begirt it selfe, that whereas others had levied warre to
25 subdue a nation that sought for peace, they sitting here in peace could so many miles extend the force of their single words as to overawe the dissolute stoutnesse of an armed power secretly stirr'd up and almost hir'd against them. And

having by a solemne protestation vow'd themselves and the kingdome anew to God and his service, and by a prudent foresight above what their Fathers thought on, prevented the dissolution and frustrating of their designs by an untimely
5 breaking up, notwithstanding all the treasonous plots against them, all the rumours either of rebellion, or invasion, they have not bin yet brought to change their constant resolution, ever to think fearlessly of their owne safeties, and hopefully of the Common-wealth. Which hath gain'd them such an admira-
10 tion from all good men, that now they heare it as their ord'nary surname, to be saluted the Fathers of their countrey; and sit as gods among daily Petitions and publick thanks flowing in upon them. Which doth so little yet exalt them in their own thoughts, that with all gentle affability and curte-
15 ous acceptance they both receive and returne that tribute of thanks which is tender'd them; testifying their zeale and desire to spend themselves as it were peice-meale upon the grievances and wrongs of their distressed Nation. Insomuch that the meanest artizans and labourers, at other times also
20 women, and often the younger sort of servants assembling with their complaints, and that sometimes in a lesse humble guise then for petitioners, have gone with confidence, that neither their meannesse would be rejected, nor their simplicity contemn'd, nor yet their urgency distasted either by
25 the dignity, wisdom, or moderation of that supreme Senate; nor did they depart unsatisfi'd. And indeed, if we consider the generall concourse of suppliants, the free and ready admittance, the willing and speedy redresse in what is possible,

it will not seeme much otherwise, then as if some divine commission from heav'n were descended to take into hearing and commiseration the long remedlesse afflictions of this kingdome; were it not that none more then themselves labour to
5 remove and divert such thoughts, lest men should place too much confidence in their persons, still referring us and our prayers to him that can grant all, and appointing the monthly return of publick fasts and supplications. Therefore the more they seeke to humble themselves, the more does God by mani-
10 fest signes and testimonies visibly honour their proceedings; and sets them as the mediators of this his cov'nant which he offers us to renew. Wicked men daily conspire their hurt, and it comes to nothing, rebellion rages in our Irish Province, but with miraculous and losselesse victories of few against many
15 is daily discomfited and broken; if we neglect not this early pledge of Gods inclining towards us, by the slacknesse of our needfull aids. And whereas at other times we count it ample honour when God voutsafes to make man the instrument and subordinate worker of his gracious will, such acceptation have
20 their prayers found with him, that to them he hath bin pleas'd to make himselfe the agent, and immediat performer of their desires; dissolving their difficulties when they are thought inexplicable, cutting out wayes for them where no passage could be seene; as who is there so regardlesse of Divine provi-
25 dence, that from late occurrences will not confesse. If therefore it be so high a grace when men are preferr'd to be but the inferior officers of good things from God, what is it when God himselfe condescends, and workes with his owne hands to

fulfill the requests of men; which I leave with them as the greatest praise that can belong to humane nature. Not that we should think they are at the end of their glorious progresse, but that they will go on to follow his Almighty leading, who
5 seems to have thus cov'nanted with them, that if the will and the endeavour shall be theirs, the performance and the perfecting shall be his. Whence only it is that I have not fear'd, though many wise men have miscarried in praising great designs before the utmost event, because I see who is their
10 assistant, who their confederat, who hath ingag'd his omnipotent arme, to support and crowne with successe their faith, their fortitude, their just and magnanimous actions, till he have brought to passe all that expected good which his servants trust is in his thoughts to bring upon this land in the
15 full and perfect reformation of his Church.

Thus farre I have digrest, Readers, from my former subject; but into such a path, as I doubt not ye will agree with me, to be much fairer and more delightfull then the rode way I was in. And how to break off suddenly into those jarring notes,
20 which this Confuter hath set me, I must be wary, unlesse I can provide against offending the eare, as some Musicians are wont skilfully to fall out of one key into another without breach of harmony. By good luck therefore his ninth Section is spent in mournfull elegy, certaine passionat soliloquies, and
25 two whole pages of intergatories that praise the Remonstrant even to the sonetting of *his fresh cheeks, quick eyes, round tongue, agil hand, and nimble invention.*

In his tenth Section he will needs erect figures, and tell for-

tunes. *I am no Bishop*, he says, *I was never borne to it*; let me tell therefore this wizzard since he calculats so right, that he may know there be in the world, and I among those who nothing admire his Idol a Bishoprick, and hold that it wants
5 so much to be a blessing, as that I rather deeme it the meekest, the falsest, the most unfortunate guift of fortune. And were the punishment and misery of being a Prelat Bishop terminated only in the person, and did not extend to the affliction of the whole Diocesse, if I would wish any thing in bitternesse
10 of soule to mine enemy, I would wish him the biggest and the fattest Bishoprick. But hee proceeds; and the familiar belike informs him, that *a rich Widow, or a Lecture, or both, would content me*; whereby I perceave him to be more ignorant in his art of divining then any Gipsy. For this I cannot omit
15 without ingratitude to that providence above, who hath ever bred me up in plenty, although my life hath not bin unexpensive in learning, and voyaging about, so long as it shall please him to lend mee what he hath hitherto thought good, which is enough to serve me in all honest and liberall occasions, and
20 something over besides, I were unthankfull to that highest bounty, if I should make my selfe so poore, as to sollicite needily any such kinde of *rich hopes* as this Fortune-teller dreams of. And that he may further learne how his Astrology is wide all the houses of heav'n in spelling mariages, I care
25 not if I tell him thus much profestly, though it be to the losing of my *rich hopes*, as he calls them, that I think with them who both in prudence and elegance of spirit would choose a virgin of mean fortunes honestly bred, before the wealthiest widow.

The feind therefore that told our *Chaldean* the contrary was a lying feind. His next venome he utters against a prayer which he found in the animadversions, angry it seems to finde any prayers but in the Service Book. He dislikes it, and I therefore like it the better. *It was theatricall*, he sayes. And yet it consisted most of Scripture language: it had no *Rubrick* to be sung in an antick Coape upon the Stage of a High Altar. *It was big-mouth'd* he sayes; no marvell; if it were fram'd as the voice of three Kingdomes: neither was it a prayer so much as
 10 a hymne in prose frequent both in the Prophets, and in humane authors; therefore the stile was greater then for an ordinary prayer: *It was an astounding prayer*. I thank him for that confession, so it was intended to astound and to astonish the guilty Prelats; and this Confuter confesses that with
 15 him it wrought that effect. But in that which followes, he does not play the Soothsayer but the diabolick slanderer of prayers. *It was made*, he sayes, *not so much to please God, or to benefit the weale publick* (how dares the Viper judge that) *but to intimate*, saith he, *your good abilities, to her that is your*
 20 *rich hopes, your Maronilla*. How hard it is when a man meets with a Foole to keepe his tongue from folly. That were miserable indeed to be a Courter of *Maronilla*, and withall of such a haplesse invention, as that no way should be left me to present my meaning but to make my selfe a canting Probationer
 25 of orisons. The Remonstrant when he was as young as I could

Toothlesse Teach each hollow Grove to sound his love
Satyrs, Wearying eccho with one changelesse word.

And so he well might, and all his auditory besides with his
teach each.

*Toothlesse Whether so me list my lovely thoughts to sing,
Satyrs, Come dance ye nimble dryads by my side,
5 Whiles I report my fortunes or my loves.*

Delicious! he had that whole bevie at command whether in
morrice or at May pole. Whilest I, by this figure-caster must be
imagin'd in such distresse as to sue to *Maronilla*, and yet left
so impoverisht of what to say, as to turne my Liturgy into my
10 Ladies Psalter. Believe it graduat, I am not altogether so
rustick, and nothing so irreligious, but as farre distant from a
Lecturer, as the meerest Laick, for any consecrating hand of
a Prelat that shall ever touch me. Yet I shall not decline the
more for that, to speak my opinion in the controversie next
15 mov'd. *Whether the people may be allow'd, for competent
judges of a ministers ability.* For how else can be fulfill'd that
which God hath promis'd, to power out such abundance of
knowledge upon all sorts of men in the times of the Gospell?
how should the people examine the doctrine which is taught
20 them, as Christ and his Apostles continually bid them do?
how should they *discerne and beware of false Prophets, and
try every spirit*, if they must be thought unfit to judge of the
ministers abilities: the Apostles ever labour'd to perswade the
Christian flock that they *were call'd in Christ to all perfect-*
25 *nesse of spirituall knowledge, and full assurance of under-*
standing in the mystery of God. But the non-resident and
plurality-gaping Prelats the gulphs and whirle pools of ben-
efices, but the dry pits of all sound doctrine, that they may

the better preach what they list to their sheep, are still possessing them that they are sheepe indeed, without judgement, without understanding, *the very beasts of Mount Sinai*, as this Confuter calls them; which words of theirs may serve to con-
5 demne them out of their owne mouths; and to shew the grosse contrarieties that are in their opinions. For while none thinke the people so void of knowledge as the Prelats think them, none are so backward and malignant as they to bestow knowledge upon them; both by suppressing the frequency of Ser-
10 mons, and the printed explanations of the English Bible. No marvell if the people turne beasts, when their Teachers themselves as *Isaiah* calls them, *Are dumbe and greedy dogs that can never have enough, ignorant, blind, and cannot understand, who while they all look their own way every one for*
15 *his gaine from his quarter*, how many parts of the land are fed with windy ceremonies instead of sincere milke; and while one Prelat enjoys the nourishment and light of twenty Ministers, how many waste places are left as darke as *Galile of the Gentiles, sitting in the region and shadow of death*; without
20 preaching Minister, without light. So little care they of beasts to make them men, that by their sorcerous doctrine of formalities they take the way to transforme them out of Christian men into *Judaizing* beasts. Had they but taught the land, or suffer'd it to be taught, as Christ would it should have bin, in
25 all plenteous dispensation of the word, then the poore mechanick might have so accustom'd his eare to good teaching, as to have discern'd betweene faithfull teachers and false. But now with a most inhumane cruelty they who have put out the

peoples eyes reproach them of their blindnesse. Just as the Pharisees their true Fathers were wont; who could not indure that the people should be thought competent judges of Christs doctrine, although we know they judg'd farre better then
5 those great Rabbies. Yet *this people*, said they, *that knowes not the law is accurst*. We need not the authority of *Pliny* brought to tell us, the people cannot judge of a minister. Yet that hurts not. For as none can judge of a Painter, or Statuary but he who is an Artist, that is, either in the *Practick* or the
10 *Theory*, which is often separated from the practick, and judges learnedly without it, so none can judge of a Christian teacher, but he who hath, either the practize, or the knowledge of Christian religion, though not so artfully digested in him. And who almost of the meanest Christians hath not
15 heard the Scriptures often read from his childhood, besides so many Sermons and Lectures more in number then any student hath heard in Philosophy, whereby he may easily attaine to know when he is wisely taught and when weakly. Whereof three wayes I remember are set downe in Scripture. The one
20 is to reade often that best of books written to this purpose, that not the wise only but the simple and ignorant may learne by them; the other way to know of a minister, is by the life he leads, whereof the meanest understanding may be apprehensive. The last way to judge aright in this point is when he who
25 judges, lives a Christian life himselfe. Which of these three will the Confuter affirme to exceed the capacity of a plaine artizan? And what reason then is there left wherefore he should be deny'd his voice in the election of his minister, as

not thought a competent discerner? It is but arrogance therefore, and the pride of a *metaphysicall* fume, to thinke that *the mutinous rabble* (for so he calls the Christian congregation) *would be so mistaken in a Clerk of the University* that were
5 to be their minister. I doubt me those Clerks that think so, are more mistaken in themselves, and what with truanting and debauchery, what with false grounds and the weaknesse of naturall faculties in many of them (it being a maxim in some men to send the simplest of their sonnes thither) per-
10 haps there would be found among them as many unsolid and corrupted judgements both in doctrine and life, as in any other two Corporations of like bignesse. This is undoubted that if any Carpenter, Smith, or Weaver, were such a bungler in his trade, as the greater number of them are in their pro-
15 fession, he would starve for any custome. And should he exercise his manufacture, as little as they do their talents, he would forget his art: and should he mistake his tools as they do theirs, he would marre all the worke he took in hand. How few among them that know to write, or speak in a pure stile,
20 much lesse to distinguish the *idea's*, and various kinds of stile: in Latine barbarous, and oft not without *solecisms*, declaming in rugged and miscellaneous geare blown together by the foure winds, and in their choice preferring the gay ranknesse of *Apuleius*, *Arnobius*, or any moderne fustianist, before the
25 native *Latinisms* of *Cicero*. In the Greek tongue most of them unletter'd, or unenter'd to any sound proficiency in those *Attick* maisters of morall wisdome and eloquence. In the Hebrew text, which is so necessary to be understood except it be

some few of them, their lips are utterly uncircumcis'd. No lesse are they out of the way in philosophy; pestring their heads with the saplesse dotages of old *Paris and Salamanca*. And that which is the main point, in their Sermons affecting
5 the comments and postils of Friers and Jesuits, but scorning and slighting the reformed writers. In so much that the better sort among them will confesse it a rare matter to heare a true edifying Sermon in either of their great Churches; and that such as are most humm'd and applauded there, would scarce
10 be suffer'd the second hearing in a grave congregation of pious Christians. Is there cause why these men should overween, and be so queasie of the rude multitude, lest their deepe worth should be undervalu'd for want of fit umpires? No my *matriculated confutant* there will not want in any congregation
15 of this Island, that hath not beene altogether famisht, or wholly perverted with Prelatish leven, there will not want divers plaine and solid men, that have learnt by the experience of a good conscience, what it is to be well taught, who will soone look through and through both the lofty nakednesse of
20 your *Latinizing* Barbarian, and the finicall goosery of your neat Sermon-actor. And so I leave you and your fellow *starres*, as you terme them, of *either horizon*, meaning I suppose either *hemisphere*, unlesse you will be ridiculous in your astronomy. For the rationall horizon in heav'n is but one, and
25 the sensible horizons in earth are innumerable; so that your allusion was as erroneous as your starres. But that you did well to prognosticat them all at lowest in the horizon, that is either seeming bigger then they are through the mist and

vapour which they raise, or else sinking, and wasted to the snuffe in their westerne socket.

Sect. 11. His eleventh Section intends I know not what unlesse to clog us with the residue of his phlegmatick sloth, 5 discussing with a heavie pulse the *expedience of set formes*: which no question but to some, and for some time may be permitted, and perhaps there may be usefully set forth by the Church a common *directory* of publick prayer, especially in the administration of the Sacraments. But that it should 10 therefore be inforc't where both minister and people professe to have no need, but to be scandaliz'd by it, that, I hope, every sensible Christian will deny. And the reasons of such deniall the confuter himselfe, as his bounty still is to his adversary, will give us out of his affirmation. First saith he, *God in his prov-* 15 *idence hath chosen some to teach others and pray for others, as ministers and Pastors.* Whence I gather, that however the faculty of others may be, yet that they whom God hath set apart to his ministry, are by him endu'd with an ability of prayer; because their office is to pray for others. And not to 20 be the lip-working deacons of other mens appointed words. Nor is it easily credible that he who can preach well should be unable to pray well; when as it is indeed the same ability to speak affirmatively, or doctrinally and only by changing the mood to speak prayingly. In vaine therefore do they pretend 25 to want utterance in prayer, who can finde utterance to preach. And if prayer be the giuft of the Spirit, why do they admit those to the Ministry, who want a maine giuft of their function, and prescribe giufted men to use that which is the rem-

edy of another mans want; setting them their tasks to read, whom the Spirit of God stands ready to assist in his ordinance with the guift of free conceptions. What if it be granted to the infirmity of some Ministers (though such seeme rather to be
5 halfe ministers) to help themselves with a set forme, shall it therefore be urg'd upon the plenteous graces of others? and let it be granted to some people while they are babes in Christian guifts, were it not better to take it away soone after, as we do loitering books, and *interlineary* translations from chil-
10 dren; to stirre up and exercise that portion of the spirit which is in them, & not impose it upon congregations who not only deny to need it, but as a thing troublesome and offensive refuse it. Another reason which he brings for liturgie, is *the preserving of order, unity, and piety*, and the same shall be
15 my reason against Liturgy. For I Readers, shall alwayes be of this opinion, that obedience to the Spirit of God, rather then to the faire seeming pretences of men, is the best and most dutifull order that a Christian can observe. If the Spirit of God manifest the guift of prayer in his Minister, what more
20 seemely order in the congregation, then to go along with that man in our devoutest affections? for him to abridge himselfe by reading, and to forestall himselfe in those petitions, which he must either omit, or vainly repeat, when he comes into the Pulpit under a shew of order, is the greatest disorder. Nor is
25 unity lesse broken, especially by our Liturgy, though this author would almost bring the Communion of Saints to a Communion of Liturgicall words. For what other reformed Church holds communion with us by our liturgy, and does

not rather dislike it? and among our selves who knowes it not to have bin a perpetuall cause of disunion. Lastly, it hinders piety rather then sets it forward, being more apt to weaken the spirituall faculties, if the people be not wean'd from it in
5 due time; as the daily powring in of hot waters quenches the naturall heat. For not only the body, & the mind, but also the improvement of Gods Spirit is quickn'd by using. Whereas they who will ever adhere to liturgy, bring themselves in the end to such a passe by overmuch leaning as to loose even the
10 legs of their devotion. These inconveniencies and dangers follow the compelling of set formes: but that the toleration of the English Liturgy now in use, is more dangerous then the compelling of any other which the reformed Churches use, these reasons following may evince. To contend that it is
15 fantasticall, if not senselesse in some places, were a copious argument, especially in the *Responsories*. For such alternations as are there us'd must be by severall persons; but the Minister and the people cannot so sever their interests, as to sustaine severall persons; he being the only mouth of the
20 whole body which he presents. And if the people pray he being silent, or they ask one thing & he another, it either changes the property, making the Priest the people, and the people the Priest by turnes, or else makes two persons and two bodies representative where there should be but one. Which
25 if it be nought else, must needs be a strange quaintnesse in ordinary prayer. The like, or worse may be said of the *Litany*, wherein neither Priest nor people speak any intire sense of themselves throughout the whole I know not what to name it;

only by the timely contribution of their parted stakes, closing up as it were the *schisme* of a slic't prayer, they pray not in vaine, for by this means they keep life betweene them in a piece of gasping sense, and keep downe the sawcinesse of a
5 continuall rebounding nonsense. And hence it is that as it hath been farre from the imitation of any warranted prayer, so we all know it hath bin obvious to be the pattern of many a Jig. And he who hath but read in good books of devotion and no more, cannot be so either of care or judgement unpractiz'd
10 to distinguish what is grave, *patheticall*, devout, and what not, but will presently perceave this Liturgy all over in conception leane and dry, of affections empty and unmoving, of passion, or any heighth whereto the soule might soar upon the wings of zeale, destitute and barren: besides errors, *tautologies*, im-
15 pertinences, as those thanks in the womans Churching for her delivery from Sunburning and Moonblasting, as if she had bin travailing not in her bed, but in the deserts of *Arabia*. So that while some men cease not to admire the incomparable frame of our Liturgy, I cannot but admire as fast what they
20 think is become of judgement, and tast in other men, that they can hope to be heard without laughter. And if this were all, perhaps it were a complyable matter. But when we remember this our liturgy where we found it, whence we had it, and yet where we left it, still serving to all the abominations of the
25 Antichristian temple, it may be wonder'd how we can demurre whether it should be done away or no, and not rather feare we have highly offended in using it so long. It hath indeed bin pretended to be more ancient then the Masse, but

so little prov'd, that whereas other corrupt Liturgies have had withall such a seeming antiquity, as that their publishers have ventur'd to ascribe them with their worst corruptions either to *S. Peter*, *S. James*, *S. Mark*, or at least to *Chrysostome*, or
5 *Basil*, ours hath bin never able to find either age, or author allowable, on whom to father those things therein which are least offensive, except the two Creeds, for *Te Deum* has a smach in it of *Limbus Patrum*. As if Christ had not *open'd the kingdome of heaven* before he had *overcome the sharp-*
10 *nesse of death*. So that having receav'd it from the Papall Church as an originall creature, for ought can be shewn to the contrary, form'd and fashion'd by work maisters ill to be trusted, we may be assur'd that if God loathe the best of an Idolaters prayer, much more the conceited fangle of his
15 prayer. This Confuter himselfe confesses that a community of the same set forme in prayers, is that which *makes Church and Church truly one*; we then using a Liturgy farre more like to the Masse-book then to any Protestant set forme, by his owne words must have more communion with the *Romish*
20 *Church*, then with any of the reformed. How can we then not partake with them the curse and vengeance of their superstition, to whom we come so neere in the same set forme and dresse of our devotion? do we thinke to sift the matter finer then we are sure God in his jealousie will? who detested both
25 the gold and the spoile of Idolatrous Cities, and forbid the eating of things offer'd to Idols. Are we stronger then he, to brook that which his heart cannot brook? It is not surely because we think that praiers are no where to be had but at

Rome; that were a foule scorne and indignity cast upon all the reformed Churches, and our own; if we imagine that all the godly Ministers of England are not able to new mould a better and more pious Liturgy then this which was conceav'd
5 and infant'd by an idolatrous Mother: how basely were that to esteeme of Gods Spirit, and all the holy blessings and privileges of a true Church above a false? Heark ye Prelats, is this your glorious Mother of England, who when as Christ hath taught her to pray, thinks it not anough unlesse she adde
10 thereto the teaching of Antichrist? How can we believe ye would refuse to take the stipend of Rome, when ye shame not to live upon the almes-basket of her prayers? will ye perswade us that ye can curse Rome from your hearts when none but Rome must teach ye to pray? *Abraham* disdain'd to take so
15 much as a thred or a shoo latchet from the King of *Sodome*, though no foe of his, but a wicked King, and shall we receave our prayers at the bounty of our more wicked enemies? whose guifts are no guifts, but the instruments of our bane? Alas that the Spirit of God should blow as an uncertaine wind,
20 should so mistake his inspiring, to misbestow his guifts promis'd only to the elect, that the idolatrous should finde words acceptable to present God with and abound to their neighbours, while the true professors of the Gospell can find nothing of their own worth the constituting, wherewith to
25 worship God in publick. Consider if this be to magnifie the Church of England, and not rather to display her nakednesse to all the world. Like therefore as the retaining of this Romish Liturgy is a provocation to God, and a dishonour to our

Church, so is it by those ceremonies, those purifyings and offerings at the Altar, a pollution and disturbance to the Gospell it selfe; and a kinde of driving us with the foolish *Galatians* to another gospell. For that which the Apostles taught hath
5 freed us in religion from the *ordinances of men*, and commands that *burdens be not laid* upon the redeemed of Christ, though the formalist will say, what no decency in Gods worship? Certainly Readers, the worship of God singly in it selfe, the very act of prayer and thanksgiving with those free and
10 unimpos'd expressions which from a sincere heart unbidden come into the outward gesture, is the greatest decency that can be imagin'd. Which to dresse up and garnish with a devis'd bravery abolisht in the law, and disclam'd by the Gospell addes nothing but a deformed ugliness. And hath ever af-
15 forded a colourable pretense to bring in all those traditions and carnalities that are so killing to the power and vertue of the Gospell. What was that which made the Jewes figur'd under the names of *Aholah* and *Aholibah* go a whooring after all the heathens inventions, but that they saw a religion gor-
20 geously attir'd and desirable to the eye? What was all, that the false Doctors of the Primitive Church, and ever since have done, but *to make a faire shew in the flesh*, as *S. Pauls* words are? If we have indeed given a bill of divorce to Popery and superstition, why do we not say as to a divors't wife; those
25 things which are yours take them all with you, and they shall sweepe after you? Why were not we thus wise at our parting from Rome? Ah like a crafty adultresse she forgot not all her smooth looks and inticing words at her parting; yet keep these

letters, these tokens, and these few ornaments; I am not all so greedy of what is mine, let them preserve with you the memory of what I am? No, but of what I was, once faire and lovely in your eyes. Thus did those tender hearted reformers dot-
5 ingly suffer themselves to be overcome with harlots language. And she like a witch, but with a contrary policy did not take something of theirs that she might still have power to bewitch them, but for the same intent left something of her own behind her. And that her whoorish cunning should prevaile to
10 work upon us her deceitfull ends, though it be sad to speak, yet such is our blindness, that we deserve. For we are deepe in dotage. We cry out *Sacriledge and misdevotion* against those who in zeale have demolish't the dens and cages of her uncleane wallowings. We stand for a Popish Liturgy as for
15 the ark of our Cov'nant. And so little does it appeare our prayers are from the heart, that multitudes of us declare, they know not how to pray but by rote. Yet they can learnedly invent a prayer of their own to the Parliament, that they may still ignorantly read the prayers of other men to God. They
20 object that if wee must forsake all that is Rome's, we must bid adieu to our Creed; and I had thought our Creed had bin of the Apostles; for so it beares title. But if it be hers let her take it. We can want no Creed, so long as we want not the Scriptures. We magnifie those who in reforming our Church have
25 inconsideratly and blamefully permitted the old leaven to remaine and soure our whole lump. But *they were Martyrs*; True and he that looks well into the book of Gods providence, if he read there that God for this their negligence and halting,

brought all that following persecution upon this Church, and on themselves, perhaps will be found at the last day not to have read amisse.

Sect. 12. But now, Readers, we have the Port within sight;
5 his last Section which is no deepe one, remains only to be foarded, and then the wisht shoare. And here first it pleases him much, that he hath discri'd me, as he conceaves, to be unread in the Counsels. Concerning which matter it will not be unnecessary to shape him this answer; That some years I
10 had spent in the stories of those Greek and Roman exploits, wherein I found many things both nobly done, and worthily spoken: when comming in the method of time to that age wherein the Church had obtain'd a Christian Emperor, I so prepar'd my selfe, as being now to read examples of wisdom
15 and goodnesse among those who were formost in the Church, not else where to be parallell'd: But to the amazement of what I expected, Readers, I found it all quite contrary; excepting in some very few, nothing but ambition, corruption, contention, combustion: in so much that I could not but love the
20 Historian *Socrates*, who in the proem to his fifth book professes, *He was faine to intermixe affaires of State, for that it would be else an extreame annoyance to heare in a continu'd discourse the endlesse brabbles & counterplottings of the Bishops.* Finding therefore the most of their actions in single
25 to be weak, and yet turbulent, full of strife and yet flat of spirit, and the summe of their best counsels there collected, to be most commonly in questions either triviall and vaine, or else of short, and easie decision without that great bustle which

they made, I concluded that if their single ambition and ignorance was such, then certainly united in a Councell it would be much more; and if the compendious recitall of what they there did was so tedious and unprofitable, then surely to sit out
5 the whole extent of their tattle in a dozen volumes, would be a losse of time irrecoverable. Besides that which I had read of *S. Martin*, who for his last sixteene yeares could never be perswaded to be at any Councell of the Bishops. And *Gregory Nazianzen* betook him to the same resolution affirming to
10 *Procopius*, that of any Councell, or meeting of Bishops he never saw good end; nor any remedy thereby of evill in the Church, but rather an increase. For, saith he, *their contentions and desire of Lording no tongue is able to expresse*. I have not therefore I confesse read more of the Councils save
15 here and there, I should be sorry to have bin such a prodigall of my time: but that which is better, I can assure this Confuter; I have read into them all. And if I want any thing yet, I shall reply something toward that which in the defence of *Murana* was answer'd by *Cicero to Sulpitius* the Lawyer. If ye pro-
20 voke me (for at no hand else will I undertake such a frivolous labour) I will in three months be an expert councilist. For be not deceav'd, Readers, by men that would overawe your eares with big names and huge Tomes that contradict and repeal one another, because they can cramme a margent with
25 citations. Do but winnow their chaffe from their wheat, ye shall see their great heape shrink and wax thin past beliefe. From hence he passes to enquire wherefore I should blame the vices of the Prelats only, seeing the inferiour Clergy is known

to be as faulty. To which let him heare in briebe; that those Priests whose vices have been notorious, are all Prelaticall, which argues both the impiety of that opinion, and the wicked remissnesse of that government. We hear not of any which are
5 call'd *Nonconformists* that have been accus'd for scandalous living; but are known to be pious, or at least sober men. Which is a great good argument, that they are in the truth and Prelats in the error. He would be resolv'd next *What the corruptions of the Universities concerne the Prelats?* and to
10 that let him take this, That the Remonstrant having spok'n as if learning would decay with the removall of Prelats, I shew'd him that while books were extant, and in print, learning could not readily be at a worse passe in the Universities then it was now under their government. Then he seeks to
15 justifie the pernicious Sermons of the Clergy, as if they upheld soveranty, when as all Christian soveranty is by law, and to no other end but to the maintenance of the common good. But their doctrine was plainly the dissolution of law which only sets up sov'ranty, and the erecting of an arbitrary sway ac-
20 cording to privat will, to which they would enjoine a slavish obedience without law; which is the known definition of a tyrant, and a tyranniz'd people. A little beneath he denies that great riches in the Church are the baits of pride & ambition: of which error to undeceave him, I shall allege a reputed
25 divine authority, as ancient as *Constantine*, which his love to antiquity must not except against; and to adde the more waight, he shall learne it rather in the words of our old Poet *Gower* then in mine, that he may see it is no new opinion, but

a truth deliver'd of old by a voice from heav'n, and ratify'd
by long experience,

**This Constantine which heal hath found
Within Rome anon let found
5 Two Churches which he did make
For Peter and for Pauls sake:
Of whom he had a vision,
And gave therto possession
Of Lordship and of worlds good;
10 But how so that his will was good
Toward the Pope and his Franchise
Yet hath it proved otherwise
To see the working of the deed,
For in Cronick thus I read
15 Anon as he hath made the yest
A voice was heard on high the left
Of which all Rome was adrad
And said this day venim is shad
In holy Church, of temporall
20 That medleth with the spirituall
And how it stant in that degree
Yet may a man the sooth see.
God amend it whan he will
I can thereto none other skill.**

25 But there were beasts of prey, saith he, before wealth was
bestow'd on the Church. What though? because the Vulturs
had then but small pickings; shall we therefore go and fling
them a full gorge? if they for lucre use to creepe into the
Church undiscernably, the more wisdom will it be so to pro-

vide that no revennu there may exceed the golden mean. For so, good Pastors will be content, as having need of no more, and knowing withall the precept and example of Christ and his Apostles, and also will be lesse tempted to ambition. The
5 bad will have but small matter whereon to set their mischiefe a work. And the worst and sutlest heads will not come at all, when they shall see the crop nothing answerable to their capacious greedinesse. For small temptations allure but dribbling offenders; but a great purchase will call such as both
10 are most able of themselves, and will be most inabl'd hereby to compasse dangerous projects. But saith he, *A widows house will tempt as well as a Bishops Palace.* Acutely spok'n. Because neither we, nor the Prelats can abolish widows houses which are but an occasion taken of evill without the Church,
15 therefore we shall set up within the Church a Lottery of such prizes as are the direct inviting causes of avarice and ambition, both unnecessary and harmefull to be propos'd, and most easie, most convenient, and needfull to be remov'd. *Yea but they are in a wise dispencers hand.* Let them be in whose hand they
20 will they are most apt to blind, to puffe up and pervert the most seeming good. And how they have bin kept from Vultures, what ever the dispencers care hath bin, we have learnt by our miseries. But this which comes next in view, I know not what good vein, or humor took him, when he let drop
25 into his paper. I that was ere while the ignorant, the loyterer, on the sudden by his permission am now granted to *know something*: And that *such a volley of expressions* he hath met withall, *as he would never desire to have them better cloth'd.*

For me, Readers, although I cannot say that I am utterly untrain'd in those rules which best Rhetoricians have giv'n, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue, yet true eloquence I find to be none, but the serious and hearty love of truth: And that whose mind so ever is fully possest with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words (by what I can expresse) like so many nimble and airy servitors trip about him at command, and in well order'd files, as he would wish, fall aptly into their own places. But now to the remainder of our discourses. Christ refus'd great riches, and large honours at the Devils hand. But why, saith he, *as they were tender'd by him from whom it was a sin to receive them.* Timely remember'd: why is it not therefore as much a sin to receive a Liturgy of the masses giving, were it for nothing else but for the giver? *But he could make no use of such a high estate,* quoth the Confuter; opportunely. For why then should the servant take upon him to use those things which his master had unfitted himselfe to use, that hee might teach his ministers to follow his steps in the same ministry. But *they were offer'd him to a bad end.* So they prove to the Prelats; who after their preferment most usually change the teaching labour of the word, into the unteaching ease of Lordship over consciences, and purses. But hee proceeds, *God entic't the Israelites with the promise of Canaan.* Did not the Prelats bring as slavish mindes with them, as the Jewes brought out of Egypt, they

had left out that instance. Besides that it was then the time, when as the best of them, as Saint *Paul* saith, *was shut up unto the faith under the Law* their School-maister, who was forc't to intice them as children with childish enticements. But the
5 Gospell is our manhood, and the ministry should bee the manhood of the Gospell, not to looke after, much lesse so basely to plead for earthly rewards. *But God incited the wisest man Salomon with these means.* Ah Confuter of thy selfe, this example hath undone thee, *Salomon* askt an understanding
10 heart, which the Prelats have little care to ask. He askt no riches which is their chiefe care: therefore was the prayer of *Salomon* pleasing to God: hee gave him wisdome at his request, and riches without asking: as now hee gives the Prelats riches at their seeking, and no wisdome because of their per-
15 verse asking. But hee gives not over yet, *Moses had an eye to the reward.* To what reward, thou man that looks't with *Balaams* eyes, to what reward had the faith of *Moses* an eye to? He that had forsaken all the greatnesse of *Egypt.* and chose a troublesome journey in his old age through the Wilder-
20 nesse, and yet arriv'd not at his journies end. His faithfull eyes were fixt upon that incorruptible reward, promis'd to *Abraham* and his seed in the *Messiah*, hee sought a heav'nly reward which could make him happy, and never hurt him, and to such a reward every good man may have a respect. But the
25 Prelats are eager of such rewards as cannot make them happy, but can only make them worse. *Jacob* a Prince borne, vow'd, that if God would *but give him bread to eat and raiment to put on, then the Lord should be his God.* But the Prelats of

meane birth, and oft times of lowest, making shew as if they were call'd to the spirituall and humble ministry of the Gospell, yet murmur, and thinke it a hard service, unlesse contrary to the tenour of their profession, they may eat the bread
5 and weare the honours of Princes. So much more covetous and base they are then *Simon Magus*, for he proffer'd a reward to be admitted to that work, which they will not be meanly hir'd to. But saith he, *Are not the Clergy members of Christ, why should not each member thrive alike?* Carnall textman!
10 As if worldly thriving were one of the priviledges wee have by being in Christ, and were not a providence oft times extended more liberally to the Infidell then to the Christian. Therefore must the Ministers of Christ not be over rich or great in the world, because their calling is spirituall, not secular; because
15 they have a speciall warfare, which is not to be intangl'd with many impediments: because their Maister Christ gave them this precept, and set them this example, told them this was the mystery of his comming, by meane things and persons to subdue mighty ones: and lastly because a middle estate is most
20 proper to the office of teaching. Whereas higher dignity teaches farre lesse, and blindes the teacher. Nay, saith the Confuter, fetching his last indeavour, *The Prelats will be very loath to let go their Baronies, and votes in Parlament*, and calls it *Gods cause*, with an unsufferable impudence. *Not that they*
25 *love the honours and the means*, good men and generous, *but that they would not have their countrey made guilty of such a sacrilege and injustice.* A worthy Patriot for his owne corrupt ends! That which hee imputes as sacrilege to his coun-

trety, is the only way left them to purge that abominable sacrilege out of the land, which none but the Prelats are guilty of. Who for the discharge of one single duty receave and keepe that which might bee enough to satisfie the labours of many
5 painefull Ministers better deserving then themselves. Who possesse huge Benefices for lazie performances, great promotions, only for the execution of a cruell disgosselling jurisdiction. Who ingrosse many pluralities under a *non-resident* and slubbring dispatch of soules. Who let hundreds of par-
10 ishes famish in one *Diocesse*, while they the Prelats are mute, and yet injoy that wealth that would furnish all those darke places with able supply, and yet they eat, and yet they live at the rate of Earles, and yet hoard up. They who chase away all the faithfull Shepheards of the flocke, and bring in a dearth
15 of spirituall food, robbing thereby the Church of her dearest treasure, and sending heards of souls starvling to Hell, while they feast and riot upon the labours of hireling Curats, consuming and purloyning even that which by their foundation is allow'd, and left to the poore, and to reparations of the
20 Church. These are they who have bound the land with the sinne of Sacrilege, from which mortall ingagement wee shall never be free, till wee have totally remov'd with one labour as one individuall thing Prelaty and Sacrilege. And herein will the King be a true defender of the Faith, not by paring or
25 lessning, but by distributing in due proportion the maintenance of the Church, that all parts of the Land may equally partake the plentifull and diligent preaching of the faith, the scandall of Ceremonies thrown out, that delude and circum-

vent the faith. And the usurpation of Prelats laid leuell, who are in words the Fathers, but in their deeds the oppugners of the faith. This is that which will best confirme him in that glorious title. Thus yee have heard, Readers, how many shifts
5 and wiles the Prelats have invented to save their ill got booty. And if it be true, as in Scripture it is foretold, that pride and covetousnesse are the sure markes of those false Prophets which are to come, then boldly conclude these to bee as great seducers, as any of the latter times. For betweene this and the
10 judgement day, doe not looke for any arch deceavers who in spight of reformation will use more craft, or lesse shame to defend their love of the world, and their ambition, then these Prelats have done. And if yee thinke that soundnesse of reason, or what force of argument soever, will bring them to an
15 ingenuous silence, yee think that which will never be. But if ye take that course which *Erasmus* was wont to say *Luther* tooke against the Pope and Monks, if yee denounce warre against their Miters and their bellies, ye shall soon discerne that *Turbant* of pride which they weare upon their heads to be no
20 *helmet of salvation*, but the meere mettle and horn-work of Papall jurisdiction; and that they have also this guift, like a certaine kinde of some that are possest, to have their voice in their bellies, which being well drain'd and taken downe, their great Oracle, which is only there, will soone be dumbe, and
25 the *Divine right of Episcopacy* forthwith expiring, will put us no more to trouble with tedious antiquities and disputes.

The End.

